

The Japan Christian Quarterly

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RAYMOND P. JENNINGS, Th. D., *Editor*

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Protestantism in Japan: The "Gateway" Out

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THE JAPAN CHRISTIAN QUARTERLY

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The Editor Explains . . .

The Centennial year rapidly draws to a close and with this issue *JCQ* concludes its special series of issues reviewing the past one hundred years of Protestantism in Japan. The present issue is concerned primarily with the way ahead—the outlook. Rev. Wilbur Fridell sets the pace for the issue with an article that every thoughtful missionary in Japan should want to read at least twice! Kenny Joseph then surveys the outreach of the Japanese church. The other articles all follow in related sequence and should give considerable meat for these who would be part of the *new band* to digest.

It was the intention of *JCQ* to inaugurate certain changes in format and content with this issue. Unfortunately the editor had to make a hurried trip to the U.S.A. in early August and had to put the responsibility for getting the *Quarterly* out in the hands of others. Miss Sobi Aikawa has borne a large share of responsibility for the mechanical aspects of publication and members of the staff of Editorial Assistants have helped. All but one of the articles were in hand and edited when the editor left Japan, but the proof reading and final editing had to be left to others. This unexpected development made it difficult to consider changes in format before the January issue.

The FCM in its annual business meeting at the ICU Conference gave approval to changes proposed by the editor and the Publications Committee and these will be implemented as soon as possible. These changes will include a new cover, new type styles, the elimination of the Personals, the addition of an interpretative news feature and other more minor details. Most of these will appear in the January issue. The editor asks the understanding of *JCQ*'s readers in all of this.

None of the addresses from the summer FCM Conference at ICU appear in this issue. Plans for the issue were laid well in advance of the conference and, moreover, it was voted at the conference to explore the possibility of publishing the conference messages in a separate volume. Should this not prove possible, then *JCQ* will endeavor to include some of the messages in its January issue. The major addresses were all worthy of being published and shared with a wider audience than simply those in attendance at ICU.

The editor and his assistants again invite *JCQ*'s readers to share in the publication of the *Quarterly* by making suggestions, registering opinions, submitting manuscripts and keeping the journal in their thoughts and prayers.

R. P. J.

While the discovery of the Dead Sea Scrolls still draws the attention of many, JCQ has come into the possession of another manuscript which it thinks may be of significance. Leaving all questions of authorship, higher or lower criticisms, and similar problems to the scholars, this recent "find" is presented here in place of the usual editorial.

The Epistle of Paul To the Church in Japan

CHAPTER I

1. Paul, an apostle of Jesus Christ, called in time but ordained for eternity, unto the churches in Japan;

2. The grace of our common Lord, the same in your day as in mine, be unto you in increasing abundance.

3. I would that I might have long ago visited you and shared with you a measure of the calling bestowed upon me by Jesus Christ,

4. For I have heard of your faith and of your glorious witness in the midst of the trials and difficulties of a nation caught in the clash of cultures and so recently misled by men who would have made of a man a god.

5. Often has my heart gone out to you for your plight has not been unlike mine, and your circumstances not unlike those I knew in the pagan days of Rome.

6. I know that in the midst of all of this, even while some were turning aside, there were many of you who stood firm, confident of a better day.

7. I know, too, of the labors of many from abroad who have lived and witnessed among you to bring your faith into being;

8. Alienating themselves from home and loved ones, from nation and culture, that by some means they might bring to you and to your people the glorious Gospel of the Cross of Christ, the stone of stumbling but the

only hope of eternal life.

9. These, with patience and courage, have proclaimed the riches of Christ and the fullness of His purposes for all mankind, becoming living agents of reconciliation.

10. Misunderstood, persecuted, strangers within a pagan world, they have been the harbingers of God's way for your nation.

11. I full well know that they in turn have often lacked in appreciation of your culture and failed to see the handiwork of God in the tapestry of your ancient culture;

12. They have lacked patience on occasion and failed miserably at times; but it has pleased God, through them, to lead you into the fullness of His will for you.

13. I beseech you to be grateful for these and to honor them for the vessels of God that they have been, dedicating yourselves to the purposes to which they have called you.

14. It has reached my ears that in recent days there have been those among these missionaries who have openly criticized you, and not always with love.

15. I urge you to evidence toward these the patience that you would have them show toward you, remembering that many of these are young and carried away by a zeal for your perfection;

16. They have much to learn from you, as they have much to offer you. God can

make blessing of their blundering; be alert to even their sharpest criticism, at the same time guiding them with all patience.

17. It has encouraged me to learn of the faithful witness of those earliest members of your fellowship in Nagasaki and Shima-bara, who gladly gave their lives, some even in cruel deaths that made a mockery of the very cross of Christ.

18. Yours is an illustrious tradition of men and women who, like those of old, would not bow their knee to a modern Baal; God is mindful of the sacrifice of these, your martyrs.

19. Even while the faith they embraced was, to a degree, perverted, leading them even to physical warfare in His name (a thing most grievous to the Son of God),

20. They were faithful to the light granted unto them and bold to stand fast in their profession of Christ against all the forces of their own people.

21. I tell you, there is perhaps no church in all the world so established on the faithfulness of so many, nor conceived in so bloody an encounter.

22. Be ever mindful of this heritage in faith; strive to be worthy of the foundation established for thy ministry;

23. Build, now, on this foundation, matching their sacrifice with living dedication and unceasing effort.

CHAPTER II

1. But here I would offer a word of caution. Let not your pride blind you to your responsibility.

2. The price of your freedom must be matched by your willing bondage to Christ.

3. Let your faith blossom forth in hope; evidence that hope before all men in lives

of loving service and passionate witness.

4. I am mindful of those later saints of your household, too; men of great stature who transferred their warrior loyalty to the Lord of all life, serving Him in sacrificial service,

5. Enduring pressures of family and community more subtle but no less trying, than physical persecution.

6. These men have set your feet upon the road to a creative church which the present hour demands.

7. Time would fail me to make mention of all of these, your heroes of faith, men like Uemura, Ibuka, Okuno, Inagaki, the Hoshino brothers, Honda, Oshikawa, Kumazawa, Ebina, Shimomura, Miyazawa, Yokoi, Ukita,

8. Kanamori, Kozaki, Nijima, Nitobe, Miyabe, Uchimura, Sato, Ito, Oshima, Kuroiwa.

9. These, as other less well known men, have forged a firm foundation upon which your faith can be secured.

10. Each made his own witness testifying to the myriad ways in which the Spirit of God is wont to lead men, but all testified to the same Christ and His salvation, a salvation embracing Japan's millions.

11. These men, witnessing through preaching and teaching, through social service and the written page, have demonstrated again the wonderful truth of what I have said before:

12. "He left not himself without witness."

13. And these men, like those of old, were men of whom the world was not worthy and sought a kingdom not of this world.

14. Misunderstood, mocked, even persecuted, these men were pilgrims and strangers in their own land.

15. Be ever mindful that these have not

yet received the promises but God has provided "some better thing" and they in you and with you shall be made perfect.

16. Of this glorious company there shall be no end. Would that today God would raise up men of this stature from among you!

17. Would you but consider the source of your faith and be bold to break the bonds of prescribed status, there are doubtless among you those who could do even greater things than these!

18. The measurement of your accomplishment is the extent of your faith in the power of God and the leadership of His Spirit.

CHAPTER III

1. Be mindful of the day and of the hour. The circumstances in which you labor are indeed unique.

2. You face the temptation of forgetting that whereas the Grace of God has saved you out of the pagan state wherein you were born, those to whom you witness are yet the unwitting slaves of that paganism.

3. Know the power of paganism. Study it and comprehend it, considering yourself lest you should fall prey to its subtle influences.

4. Preach to this paganism; become not an encysted alien group within your mother culture. Burrow into that culture and undermine it with the truth and power of God's love and grace.

5. God's love is an irresistible force; it is a power greater than any weapon man can create; living in fear of God's love man loses all of his fear.

6. A mere handful of men like myself, transformed by the power of God and led by His Spirit, brought all of Rome to its

knees at the foot of the cross.

7. We professed to know nothing save Christ and Him crucified. But in knowing this we knew all; we fathomed the depths of paganism and shattered its evil hold on the minds of men.

8. Do not misunderstand paganism. It is not only ancient tradition and a vestige of the past. It is most contemporary.

9. Scientific progress can serve to make man more pagan. The modern pagan is more a child of hell than his ancient brother for his potential of expression far exceeds that of the past.

10. From word that comes to me I am led to wonder if Japan's religion today is not a false scienticism and a simple revived hedonism.

11. The god of man's belly is for many the sole force in living. Men live but for themselves.

12. Against such preach with vigor and guard yourself from conformity to popular thinking.

13. Be ye transformed by the power of the cross and proclaim the Gospel of the cross without fear or without compromise.

14. I perceive that many of you have embraced not only Christ but much of what the West calls Christian.

15. Herein you do err. Not all that comes in the name of Christ is of Christ. The accretions of the Gospel often divest it of its full power.

16. Seek first to know the essential Gospel and confront your culture with that Gospel. Be not deceived, no culture is fully Christian.

17. To transplant the full grown tree of Western Christianity in the ancient land of Yamato will never suffice. It cannot survive.

18. Rather, plant the seed of the living

Word of God and let it grow as it will in your soil.

19. It was I who carried the seed of the Gospel to Gentile soil. There were many who would have done otherwise, and with these I was bold to differ.

20. The Lord Himself taught us that new wine could not be contained in old wine skins; old garments cannot be mended with new cloth.

21. Just as the old forms of Judaistic legalism could not contain the new freedom in Christ, so neither the pagan culture of Japan nor the forms of Western society can fully abide the power of Christ in the heart of one Japanese.

22. Bind not thyself to any form or any tradition. Reject not one culture for another no more adequate to thy needs.

23. Let the Spirit of God control thy heart and mind and work a new creation in thee.

CHAPTER IV

1. I perceive also that you are not only perplexed by adjustments of culture but by problems of organization. The word of the machinery of your churches staggers me.

2. One would think that the members of your fellowship were tenfold what they are judging by the scope of your organizational structure.

3. Be not preoccupied with organization. Waste not your energies in the mechanics of witnessing.

4. Excessive organization leads to formalism and formalism to the rejection of the Gospel. It is a negation of grace.

5. I sense that much of your organization is made necessary because of an over dependence on foreign help.

6. Shun not this help which is the ex-

pression of the stewardship of others but match it with your own stewardship and do not allow yourself to be dependent upon it.

7. I would that you would harken to your own prophets: emulate the independence of Uchimura (a man after my own heart!), strive for the self-support of Sawayama, attain unto the sacrifice and dedication of Niijima.

8. But take heed lest this lead to an anti-foreign attitude; there is no "foreigner" in Christ. All are one in Him.

9. Be not motivated by enmity or jealousy of any man, especially of those within the household of faith; but be moved by the desire to stand on your own feet and shoulder your own responsibilities in Christ.

10. Be humble in accepting help where it is needed, but let not the availability of help stifle your own initiative.

11. Remember that such behooves you to share your treasure of the Gospel and to minister and witness to others.

12. This is to say, be grateful for the succor of mission boards and their subsidies but keep yourself from subservience to them.

13. The child must become a man and bear his own responsibilities; parental concern is essential but it must not be allowed to become paternalism.

14. Hesitate not to accept help when your own strength is insufficient but do not underestimate your own strength.

CHAPTER V

1. Be not afraid to venture forth to share your precious faith. Learn here the lesson of your elder brothers in the faith.

2. The growing church is the sharing

church. As a full cup can contain no more until it is emptied, so you receive abundantly from God only in proportion to the pouring out of what you have already received.

3. Be faithful stewards. Seek not to retain God's blessings only for yourself, for in so doing you will deny yourself greater blessing.

4. Your own faith is the result of the sharing of others; the mantle of the apostle's calling is upon your shoulders.

5. Stand up. Step out. Witness throughout all Asia to your precious faith.

6. Realize fully the fact that our faith is at heart a missionary faith; it is God moving to men.

7. The all-too-prevalent dichotomy between church and mission is surely heresy before the Lord.

8. The church of Jesus Christ is constituted for mission; the gates of hell shall not prevail against it.

9. The church is a moving thing. It is the bearer of the Gospel, the forerunner of the Kingdom; it must reach out continually.

10. The church exists for mission; mis-

sion apart from the church is meaningless.

11. Consider carefully yourself: where there is no mission the church has not fully come into being; it is only latent.

12. Our precious faith is the Gospel of reconciliation for the whole world and not simply the Gospel of our personal salvation.

13. There are yet great frontiers in this mission, not all geographical, and you must challenge your young men and young women to dream dreams of great ministries in Christ's name.

14. I pray earnestly that you will know more fully and share completely the depth, and the breadth, the very fullness of God's love.

15. May the peace of Jesus Christ comfort you as you long for peace.

16. The love of God sustain you as you seek for security and reconciliation,

17. And the power of the Holy Spirit be present with you in all your endeavors.

18. May you be strengthened and blessed in your fellowship, your service and your witness, through Jesus Christ our Lord.

Apocryphal Apocalypse

Unto the Angel of the Church in Nippon, write:

I know thy works, and thy travail, that thou hast come through great persecution and served tremendous from without.

I know that thou hast within thy numbers not a few faithful, who patiently testify to my power.

Let not thy smallness discourage thee, nor the strength of those from abroad who succor thee into complacency;

Awake to thy opportunity and rouse thyself to the full stature of thy martyrs. Recognize the diversity of the gifts of My Spirit and seek the true unity which is in Me and not in organizations made by men, nor in programs propounded by those calling themselves my messengers.

Behold! I have set before thee a challenge and laid upon thee a responsibility. Shirk not either but prove thyself in faith and works.

What does tomorrow hold for the Christian missionary movement? No one fully knows the answer but the general direction that the movement must take is becoming increasingly clear. JCQ introduces its issue on the "gateway out" with a forward looking and prophetic article.

World Missionary Partnership

A View of Missions in the Ecumenical Era

W. M. Fridell

In what new direction is God's Spirit leading the Japanese church as we enter the second century of Protestant work in this land? For one thing, there is evidence that God is calling Japanese Christians into active participation in world mission, beginning with Asia.

Mr. Kenny Joseph's tabulation, in this issue of the *Japan Christian Quarterly*, of overseas missionary activity originating in Japan and other Asian countries, impresses one with the facts that something very important is taking place in this part of the Christian world: namely, that lands which traditionally have received missionaries are themselves beginning to send them. This holds exciting possibilities for the future!

Mr. Joseph is correct in saying that this missionary activity on the part of Asian churches is not entirely a new thing. If there is anything new it is the ecumenical climate in which the post-war missionary efforts are being made. This projection of missionary work at a time of growing ecumenical consciousness is forcing Asian Christians to face squarely the relationship of their total evangelistic program, and particularly of their overseas outreach, to the world mission of the church.

The problem of the adaptation of missions to the ecumenical age, of course, is not just a problem of the Japanese or of Asians alone; it is a problem of Christians both East and West. We missionaries may be tempted to think that as representatives of world Christianity, with a long history of missionary work behind us, we are qualified advisers to the Japanese as they move into missions in the new day. Perhaps a more realistic appraisal, however, would be that we are representatives of Western Christianity, that we are steeped in a tradition of missionary thought and activity which is every day becoming less relevant to a fast-changing world, and that we ourselves are struggling to find *our* place in an ecumenical mission as yet only partly understood.

We are in this thing together, Japanese and foreigners; and being in it together, we would do well to unite our minds wherever possible in a common consideration of some of the problems related to the future of the missionary movement in an ecumenical age.

The Missionary Movement is Losing Momentum. One thing is certain, and that is that the missionary movement as we have known it is losing momentum. As missions

become churches, and as national leaders take the initiative at all levels of the work, many missionaries are wondering what they are expected to do, and whether in any case the nationals cannot do it better themselves. We think of this as an Asian problem, but it is present in other areas as well. An African evangelist is reported to have made this illuminating remark: "What do you think happened in our district when our old missionary went home? A young man was sent to take charge. Now I am running the district and the missionary!"

Let's face it: there is a more or less vague feeling in the minds of many Christians, both among the home constituency and among the missionaries themselves, that the foreign worker's day of usefulness has passed its peak. If one were to sharpen up this vague feeling and put it into words, the reasoning might run something like this: "For a century and a half, since the days of the early missionary pioneers, Christians have carried the Gospel around the world, giving us the modern Protestant missionary movement. The Holy Spirit is now blessing these efforts by raising up indigenous churches in many parts of Asia, Africa and Latin America. These younger, indigenous churches are the fruit of missionary labor and the goal toward which we and our forebears have worked; and now that they are coming into existence, let us give thanks and recognize that our task is nearing completion. Ours is a terminal strategy: wind up missionary affairs and get out of business!"

A Need for New Goals. The difficulty here lies in a certain confusion over goals. The overall goal of the first stage of the Protestant missionary movement was the establishment of indigenous churches around the world.* Now that that goal is beginning to be realized, however, we are at a loss to know what the goal (or goals) of the next stage should be—or indeed, whether there will be any next stage at all! Our problem, in a word, is this: after indiginity, WHAT?

The need of the hour is for new, dynamic missionary goals which will capture the imagination and command the loyalties of Christians everywhere, leading us vigorously forward into the next stage of the missionary movement. Unless such goals are clearly perceived and forcefully declared, the progress of the Christian world mission will be seriously impeded and an obsolete missionary movement will indeed be put out of business so far as any really effective work is concerned. Even more serious will be our failure fully to carry out the Lord's Commission, with the tragic result that many who would otherwise have seen the Light of Life will remain in spiritual darkness.

I. The Younger Churches and the World Mission

It may be easier to see where God is leading if we can get a clear picture of where

* In saying this it is recognized that the first purpose of missionary pioneers was no doubt that of a simple communication of the Gospel and the conversion of individuals; and that only later did the historical significance of this evangelistic work come clear in terms of the founding of the church. But somewhere along the line the building of indigenous churches did become the one clear goal of missionary evangelism, and it is in this overall summary sense that the writer is speaking.

He has brought us thus far. The most important fact of missions in recent decades has been the emergence of the younger churches. The significance of the younger churches has been two-fold: (a) First, the very fact of their existence (imperfect, yet undeniably real) foreshadowed the close of the pioneer stage of modern missionary history; (b) Second, the realization of the younger churches in many lands laid the foundation for what William Temple called a "startlingly new" development in Protestant history: namely, the world-wide ecumenical fellowship. Dr. Charles Ranson puts it this way: "...The heroic period of missionary expansion has borne its most notable fruit in the growth of a church that is universal in fact, as well as in faith." (*Shock and Renewal*, Friendship Press, p. 26) One might summarize by saying that the *pioneer stage of missions* produced the *younger churches*; and the younger churches broadened the world-base of Protestant Christianity, ushering in the *ecumenical fellowship*.

The meaning of these facts can best be understood if we speak in terms of two stages within the missionary movement:

A. Stage I: Indigenity. Although it varies somewhat from country to country, it can be said that broadly speaking we are just now emerging from the first stage of the Protestant missionary movement, which we will call the Stage of Indigenity. This stage includes the original pioneer witness, and the gradual establishment of indigenous churches in mission lands.*

The existence of these younger, indigenous churches has important implications for the future of the world mission. These implications grow out of the very nature of the indigenous churches themselves, which traditionally have been defined in terms of self-support, self-management and self-propagation. A higher level of self-support on the part of the younger churches will release for the opening up of new missionary fields in untouched areas huge sums of money now largely tied to one-way programs of West-to-East "inter-church aid". Self-management on the part of the younger churches will free for new pioneer efforts elsewhere many missionaries who should be replaced by national leaders of proven merit. Self-propagation which carries the younger churches beyond their own national borders means new allies in the world missionary task, the younger churches themselves becoming active partners in the world mission.

B. Stage II: Cooperative World Mission. We must skip over the many problems involved in helping to bring the younger churches to full maturity and move ahead to inquire into the future pattern of the world mission. We have seen that the very existence of the younger churches broadened Protestant Christianity to world-wide proportions, thereby making possible the ecumenical fellowship. *This new world-wide fellowship must now serve at the base for the missionary movement of the future, a movement which will unite in one great cooperative missionary partnership the churches of both East and West.*

The new world missionary partnership assumes an active participation in missions on

* It also includes much educational, social and medical work of unquestioned value. It is the church, however, which is central, and upon which missionary history must primarily be based.

the part of the churches of the East. This participation has already begun, and there is every reason to believe that it will grow over the years. As God perfects His work in the life of the younger churches the inner propulsion of the Holy Spirit will surely prompt an ever more thoroughgoing response to Christ's vision and command, "Go . . . make disciples of all nations". Moreover, as these churches become more fully indigenous they are bound to get under an increasingly larger share of world missionary responsibility; for an indigenous church, by definition, includes the propagation of the Gospel both at home and abroad. By its very nature, *an indigenous church will be a missionary church*.

But, one may ask, can it be expected that the missionary activity of the younger churches will be in partnership with the older churches of the West? Might not the trend go in the very opposite direction? In fact, is there not even now observable a clear tendency among Asian Christians to carry on their missionary work as Asians, and wherever possible independently of the West?

It is true, there is such a tendency, and we can expect it to continue for some time to come. It is only natural that the younger churches, so long under the tutelage of the West, should at this time wish to assert their own essential selfhood in every conceivable way. Nationalistic feeling, a fear of being dominated, a desire to stand on one's own feet—these are a few of the factors which are contributing to the younger churches' present drive toward autonomy and independence.

While there is much to be admired and even encouraged in this, "autonomy and independence", however, cannot be the final answer—these simply are not Christian concepts. The Christian concept is that of *oikoumene*, or the "whole household of the faith". Within this household all members are one in Christ; and the relationship of those members is not that of independence, but of a mutual interdependence within a common God-dependence. As the younger churches gain in size, confidence and experience, therefore, we can expect that the new consciousness of ecumenical fellowship, which William Temple called the "great new fact of our time", will be a powerful force to counteract the separatist tendencies we have noted; and East and West will be drawn together in a cooperative missionary program projected from a world-wide base.

The alternative is a fateful one: for unless the missionary movement boldly embraces the ecumenical era and adjusts to all its essential demands, it stands in danger of being repudiated as irrelevant to the realities of ongoing Christian experience. The establishment of a thoroughgoing East-West partnership in pursuance of the missionary task is the church in the new age. Whether it be realized sooner or later, surely this is the next one way whereby missions can place itself squarely on ecumenical foundations and thereby qualify to serve as the missionary arm of the great missionary goal toward which we are being led.

II. Principles of World Missionary Partnership

There are several principles which should undergird the world missionary partnership.

The first, which has already been discussed, is this:

A. The Partnership Will Be Between the Older and Younger Churches, Based on the World Ecumenical Fellowship. This is the most fundamental of the principles, and the premise on which the others are founded. The other principles follow:

B. The Partnership Will Operate on a "Church-to-Church" Basis, Recognizing the Essential Equality of All Participants. In Stage I of the missionary movement the work is organized on the basis of sending mission boards and receiving mission fields. This relationship, inevitably paternalistic, is quite natural for Stage I. As we enter Stage II, however, we Westerners must be quick to drop every vestige of paternalism and move from a "mission-to-field" basis to a "church-to-church" basis which recognizes the indigenous Christian communities of the East as equals, as churches standing in their own right.

To the younger churches this is a matter of great importance. The ready response they have shown to the forward-looking policies of the World Council of Churches, which works on a church-to-church basis, is an indication of their desire to participate in programs which recognize their adulthood. And recognized it must be!—not as a "concession" on our part, but as a positive response to one of the basic facts of the new age into which we are moving.

C. The Partnership Will Be the Function of the Historical Missionary Movement Ecumenically Oriented. At first glance it might not appear necessary to say this. But there are those who suggest that the ecumenical movement take over the world mission from the historical missionary movement, which could then quietly pass from the scene. Those of us who believe that each of these two great movements has a key place within the pattern of future world Christianity would do well, therefore, to give careful thought as to what their relationship and respective functions might be.

It may be increasingly difficult in the years ahead to draw a clear line of division between the ecumenical movement and the missionary movement as distinct *movements*. The plan to integrate the World Council of Churches (representing the ecumenical movement) and the International Missionary Council (representing the missionary movement) is a significant indication of the steady trend toward an amalgamation of the two. This is as it should be, for the two need one another: the ecumenical movement must be missionary at heart, and the missionary movement must be established on an ecumenical base. But even if the two movements themselves are somehow amalgamated or coordinated, the *essential functions* they now perform must continue to be carried out in one way or another. What are these functions?

May we not say that the chief function of the ecumenical movement is to tell us what the church *is*? It is a kind of conversation among Christians, the purpose being to clarify the church's inner nature. It reminds us that Christians everywhere, regardless of nationality or tradition, are one in Christ and severally members of His Body. If the ecumenical movement tells us what the church is, the missionary movement demonstrates what the church *does*: It is the church in action, working at its central task of world evangelism.

Now, the Body needs arms to do its work, and as long as there is a world mission to be performed the church must have some kind of special mission agency through which to outreach. It would seem most natural that this agency be the historical missionary movement brought up to date so that it can function effectively in the new age—in other words, the historical missionary movement ecumenically oriented.

To be “ecumenically oriented” means, first and foremost, that the missionary movement establish its thinking and operations on an enlarged home-base, one that is as wide as the world Christian fellowship. Specifically, this means world missionary partnership.

D. The Partnership Will Be Fully International. Any East-West partnership on a world-wide base must of course be fully international. This means international headquarters, international staff, international budget and international program.

A world missionary headquarters could of course function from New York just as well as from Tokyo or Rangoon, but for symbolic reasons it would be most meaningful to have such offices in the East.

The staff of a world missionary partnership would also be international, both in the various offices and among the missionaries on the fields. As to program, world missionary agencies would be responsible for all missionary operations now being carried on by separate national mission societies. The international partnership organizations would fix policies, draw up and underwrite budgets, and appoint missionaries (of all nationalities) to serve in any countries and in any combination as needed.

In theory, an ecumenical world missionary organization should probably be one. This, however, is not practicable, for it would be impossibly unwieldy in operation; it would concentrate too much power in one body, it would run the danger of ignoring the varieties of human personality and traditional belief. There is no thought, therefore, of one great centralized interdenominational (or nondenominational) missionary headquarters. It is difficult at this point to predict in what specific organizational forms the world mission will actually find expression. It is to be hoped, however, that there will be a maximum unity of spirit, with institutional patterns allowing for a certain variety of coordinated efforts.

E. The Partnership Will Demand New Types of Missionary Service. New types of missionaries and new types of missionary service will be demanded as we enter the next stage of the modern missionary movement. Of course the first, or pioneer stage of missions as traditionally conceived, will continue with us. So far as we can now see there will always be a need for some missionaries to go to distant places to claim untouched regions for Christ. But as Christian churches grow up in most of the countries of the world, evangelistic frontiers will increasingly become the responsibility of nearby Christian nationals—such as the Japanese in Okinawa, or Americans ministering to underprivileged groups in New York City. The old distinctions between “home” and “foreign” missions and missionaries are rapidly disappearing. More and more the world mission will take on the aspect of many separate “home mission” efforts around the globe, assisted by internation-

ally pooled missionary funds and personnel as needs and resources can be matched.

So far this inter-church aid, both in terms of money and personnel, has flowed mostly from West to East. But as the younger churches increasingly give themselves to missions something approaching a balance should be achieved between East and West, especially as regards personnel (the economic gap may be with us for some time to come). The underlying principle here is that missionary leadership should be *exchanged* between the nations, as mutual assist in the propagation of the Gospel on frontiers wherever they may be. And so far as possible, funds should also be contributed on the same basis. No longer will some countries do all of the giving and others all of the receiving; all will both give and receive.

One problem we must face is what effect this new approach to missionary service will have on the many missionaries now serving under old patterns in indigenous Christian communities around the world. Radical adjustments in thinking and practice will have to be made. Missionaries will probably fall into two categories: (a) Some will "work themselves out of their jobs" (and work nationals into them); then move on to new places, perhaps even to new countries, where they are more needed; (b) Others, such as specialists (like English teachers) or those in situations calling for a continuing emphasis on international contacts (such as youth workers) may remain at work even after the national church with which they are associated has become fully indigenous. But their tasks will be redefined so as to place them clearly under the new "exchange" pattern and philosophy.

We Westerners, of course, must get used to the idea of Asian (and African) missionaries. That such "exchange" missionaries will come into active service in large numbers in America and around the world is one of the basic presuppositions of the ecumenical partnership. And let us be prepared for the possibility that these Asian brothers, with their fresh insights, may well provide the really dynamic missionary leadership in the years to come. Moreover, we can thank God that in His providence they are undertaking missions just in time to take up the work of some Westerners who are being shut out of certain countries by the rising tides of anti-Western feeling. Thus God prospers His work in His good wisdom.

III. The Scope of the Mission

If missions does indeed have a future, we would do well to fix firmly in our minds the scope of the remaining task. The scope of the world mission is contained in our Lord's Great Commission, which commands us to witness "unto the ends of the earth". Today we are coming to a deeper understanding of the meaning of those "ends".

A. The Geographical "Ends". First, there are the geographical ends of the earth. Even with younger churches coming to maturity in many parts of the world, there are still unreached areas awaiting the pioneer missionary witness. What is more, over the whole face of the globe the introduction of ever more effective health measures has led to such a steady upsurge of population that, according to Dr. Latourette, "there are today

more millions who have not so much as heard the name of Christ than there were twenty-five years ago". As some one has put it, "the birthrate is beating us". In terms of unreached masses of humanity around the world, therefore, the "end" is not only far beyond us, it is actually receding.

B. The Moral and Spiritual "Ends". Second, there are the moral and spiritual "ends" of the earth which demand a continuing missionary witness. As the old distinctions between "home" and "foreign" missions disappear it is more and more true that the real frontiers are "wherever the Gospel confronts the world". The cutting edge of the Gospel witness must pierce those frontiers in the life of man—family, race, industry, international relations, and the rest—every complex human relationship which has not yet been brought into submission to the Master's will. The horizons of the missionary task are steadily widening to offer a great new vision: a vision of the "whole church bringing the whole Gospel to the whole world".

Is there a missionary job yet to be done? We must answer with a clear affirmative. There is a job so great that we can well say with Dr. Pierce Beaver that "the field is the world in all its dimensions". One writer has well summed it up in these words, with which we close:

"The task of making the world Christian remains as formidable and as imperative as it ever was, and will continue until Christ is Lord of *every area of earth* and *every area of life*. (Italics mine). . . So conceived both the missionary task and the missionary opportunity are greater now than ever before." (Editorial, *Missions* magazine, March, 1957, p. 16)

NIGHT FLIGHT

by Mary Catherine Fultz

Stars round my head,	Sky spread in all of space,
Stars down below,	Sky down below,
Stars all a-beckoning,	Ocean's reflected grace,
All stars aglow!	Water aglow—
Which star are we now?	As we're suspended here,
Jupiter? Mars?	Floating on high,
For of a surety	Know of a surety
We're one with the stars!	We're one with the sky!

God, Creator, Father,
 Made stars on high,
 Made us to float within
 Vastness of sky.
 Held in His universe,
 We're more than clod;
 High purpose His for us,
 We're one with our God!

For the Protestant Centennial JCQ has considered the three gateways into Japan: The Yokohama, Kumamoto and Sapporo Bands. Now, in contrast, JCQ presents a deeply provocative, and we trust factually objective, glimpse into "The Gateway Out" . . . The sending of Japanese missionaries from Japan into Asia and all the world.

The Wave of the Future

Japanese Foreign Missionaries

TSUYOSHI TADENUMA and KENNY JOSEPH

"You're Japanese!", shouted a young Filipino at Japanese missionary Reiji Oyama when he visited an orphanage on Gimalas Island. . . "Your soldiers murdered my father and many relatives and friends!"

With that outburst, he lunged for Oyama's throat and started to choke him. "Yes, yes, I know!", Oyama blurted out, "That's one reason why I came here. Please, in the name of the Lord Jesus Christ, forgive our country, and forgive me! You're a Christian, aren't you?"

As a crowd gathered, the young Filipino disappeared into the night background. Then Oyama, visibly shaken on this his second day in the Philippines, turned to the assembled audience and in halting English gave his heart warming testimony*.

The meetings broke up and the people scattered to their homes. The next morning as Oyama was leaving, his would-be murderer ran to his jeep and grabbed his hands tightly. With tearful eyes he said, "I forgive the Japanese soldiers who killed my father as our Lord forgave my sin," and he squeezed his hands again. Oyama felt like weeping, and instinctively shouted, "Let's praise the Lord!" Saying good-bye the Filipino held his hands high and never seemed to stop waving.

What was the result of Oyama's missionary work? Dr. Donald E. Hoke, tells the story in *Christian Life* magazine:

Bataan Day, April 9, is infamous in Philippine history as the day when that city fell to the Japanese invaders. It opened a period of "cruelties and tortures, atrocities and brutalities" unequalled in horror in Philippine history.

This year, Christians in western Leyte, central Philippines, celebrated Bataan Day in a new way. As the result of the loving ministry of Japan's first postwar missionary to the Philippines, for the first time a group of Filipino Christians met to grant official forgiveness to their former enemies. They said, "We've been waiting thirteen years for a man like you." Meeting in annual conference, the United Church of Christ in the Philippines, Western Leyte Division, resolved:

"To manifest the sincere and honest intentions and sentiments of the Christian people of the Western Leyte Annual Conference, to grant forgiveness and that they (the Japanese) are hereby forgiven through Christ Jesus our Lord and Master, of brutalities, atrocities, and other forms of abuses the Japanese Imperial Forces of Occupation have committed and

* See this testimony elsewhere in this issue.

inflicted during the last World War."

They sealed this history-making Christian document of the Philippines post-war history with a love offering to the Japanese Evangelical Overseas Mission (JEOM) which had sent out the missionary—and invited him to bring his wife and three children back and be a missionary in Leyte.

The urgent need for Japanese missionaries to go out into Asia is increasingly being stressed by some Japanese and missionary leaders on the eve of entering into the second century of Protestant missions here.

Not a New Concern

However foreign missions *from* Japan is not something new.

In 1891, the first recorded Japanese foreign missionary work was started by a gospel team of Rev. Michinosuke Hara and Rev. Okamoto of the American Baptist Missionary Union. They later organized the first Baptist church in Naha city on the Loochoo (Ryukyu) Island, and baptized eleven converts in the first years. Within twenty years, there were 800 members.¹ (All notes p. 268)

The Japan Episcopal church sent Fujitaro Terada, their first missionary, to Formosa in 1907. Other missionaries were subsequently sent to Korea, Manchuria and Brazil.

The Japan Holiness Church of the Oriental Missionary Society sent several missionaries to Brazil, Hawaii, China, Formosa, Manchuria, Korea, America and Singapore, from 1931 to 1940, according to its present chairman, Rev. A. Kurumada.

Japan's "non-church" movement leader, Rev. Kanzo Uchimura, wanted to send some of his "members" as missionaries to China in 1925. Instead, he followed the advice of Dr. D. E. Hoste, General Director of the China Inland Mission, and sent regular missionary offerings for Chinese evangelists for many years.

The South Seas Missionary Society (*Nanyo Dendo Dan*) was founded in 1919 by Rev. Hiromichi Kozaki, and later led by his son, Rev. Michio Kozaki, with Rev. Seishiro Iwamura as the general secretary. They sent four missionary families from Japan to work with 45 native evangelists and five teachers. There were 40 churches with 8,000 Christians and three schools with 100 students. On Truk Island, Rev. Shokichi Yamaguchi led six churches and a five-year theological seminary, qualification for admission being the completion of a four year course in the grammar school. Rev. Naoshi Kawashima pastored 18 churches on Aki Island. Rev. Kinzo Tanaka and Rev. Eitaro Tanaka were on Ponape Island where there are 14 churches with 25 evangelists. Mrs. Tanaka had a three-year-course girls' school and Rev. Tanaka was president of the theological school which had a 75-acre campus and 50 students.

At the time of the Great War, the German Libenzehler Mission had to give up its work on the Truk and Ponape Islands so this work was taken over by the *Nanyo Dendo Dan*. However, twelve of the missionaries later returned to help carry on the work.²

The Overseas Evangelistic Association (*Kaigai Dendo Kyokai*) was founded in 1931 by Rev. Keiichi Hiraide to minister to Japanese abroad and also to reach the non-Japanese nationals in Formosa, China, Manchuria and the Mandate Islands. By 1934, they also sent

Japanese missionaries to the Philippines, Brazil and Peru. Eventually this group became known as the East China Religious Co-operative Association (*Chushi Shukyo Daido Renmei*) and was merged with the *Toa Dendo Kai*.³

In 1931 Army General Shinryo Hibiki, a *Nihon Kiristo Kyokai* elder from the Fujimi-cho Church founded the *Toa Dendo Kai* (East Asia Missionary Association) which merged with the *Kaigai Dendo Kyokai* and the reorganized "Manchurian Missionary Association." By 1940 they reported 65 foreign missionaries (35 were Chinese) in 56 centers in North, South and Central China, Mongolia and Manchuria, to witness to the nationals. It declined government subsidies, presumably to free itself from any taint of political objectives. They sought to proclaim the Christian message through Chinese lips and language, and baptized 1,700 believers, having over 2,000 church members.⁴

Other denominations also sent missionaries out but usually to minister to Japanese abroad. These were financed by the denominations and individual Christians.

A War-time Ministry

There was also the unique war-time system of Japanese Imperial Army related Civilian Pastors (*Senbu Han*) to propagandize and make friends with the occupied nationals, acting as go-betweens for the Army, Navy and Nationals.

According to Rev. K. Kaneda, the *Senbu Han* can be regarded as foreign missionary work. During the war, many Japanese civilians and Christians, hearing of the cruel, reckless (*muteppo*) murdering of helpless nationals in Asia by the Japanese military, petitioned the Japanese government to intervene (An interesting side-light into wartime freedom of speech). The Government in 1942 then asked Rev. Man Tomita, wartime head of the Kyodan, to appoint some ministers (who were politically clear) to go to the Philippines, Indonesia, Celebes and Borneo to stand between the Japanese Army and Navy and the occupied nationals to help them "understand each other" and also prevent any more innocent nationals from being killed. The Army received about sixteen ministers in the Philippines and the Navy about fifteen in Indonesia.

The pastors wore no uniforms, but were received by the nationals as Christian Japanese ministers and were generally appreciated. Their duties were to set up a parish office, do evangelistic work using an interpreter, help form a Christian union, assist in the release of condemned prisoners, distribute relief and clothes, re-open closed Christian churches and do rescue work among helpless widows and orphans. Rev. K. Kaneda (who went to the Celebes, Borneo and Indonesia) was able to have fifty condemned prisoners released, re-open 40 churches, and help the families of 6,000 men who were ruthlessly murdered. At the Asian Conference of the Christian and Missionary Alliance in Bangkok, Thailand, in 1956, five national ministers from Indonesia came to Rev. Tsuteichi Oi praising the zealous work of Rev. Kaneda and invited him to return for evangelistic meetings.⁵

Generally, however, World War II brought Japan's churches' ambitious foreign missionary program to a halt and the world saw a new "mission board" formed simultaneously; purely secular—dedicated to making *Hakko Ichiu* (the whole eight-cornered world under

one roof). "Asia for the Asians" was the rallying slogan for the "holy war" that Japan launched. These emissaries of the "god of war" entered every Asian mission field. The testimony they left behind of rape and plunder, murder and robbery, however, led to a justifiable hatred of the Japanese people in these lands. This hatred is, none the less, over-rated.

The Current Situation

A current evaluation of the "Anti-Japanese" fever in an Asia-wide general survey revealed:

The scars left by Japan's World War II rampage through Asia are nearly healed. But suspicion and fear still remain. A survey of eight Asian capitals disclosed that while the sins of Japan's militarists may be forgiven, they are not entirely forgotten. With the exception of the Republic of Korea, there was almost unanimous agreement that Japan would never again be in a position to launch another military assault on Asia. But some fear was expressed over another kind of Japanese invasion—an economic one. Japan's prestige in Asia and her acceptance by other Asian nations, however, was at its highest point since the end of World War II nearly fourteen years ago.

On the *credit* side: There was admiration of Japan's comeback industrially since the end of the war, acceptance that she is Asia's number one industrial nation. There was appreciation of technical help Japan has given underdeveloped nations. There was general belief in Japan's sincerity in disavowing future aggressive adventures.

On the *debit* side: In some Asian nations, there were still memories of World War II and with those memories came hatred and suspicion. There were fears that Japan might attempt to set up another "Greater East Asia Co-Prosperity Sphere," using American funds to further its economic inroads in Asia. The general feeling was that Japan must prove her sincerity by lending a helping hand in the form of economic aid and technical help to her Asian neighbors with no strings attached. Industrial Japan was considered the prime buffer to industrializing Communist China. Japan must take the lead in helping other nations or there could be a danger they would turn to red China.

Seven Problems

This leads to seven practical problems parroted by Japanese and missionary leaders regarding sending out Japanese missionaries.

1. The dormant hatred of some Orientals for the Japanese. As a result Japanese cannot travel freely in many countries.
2. The possibility of getting the wrong type of recruits (as is often the case with the present sending countries). Going overseas appeals to young people with romantic travel ideas. False motives may be created by unwise missionary subsistence, *etc.*
3. The almost total lack of foreign missionary emphasis in Japan's churches and training schools.
4. The problem of financing such a program on the indigenous level.
5. The reluctance of some missionaries and pastors to encourage such a program when solid mature workers are so desperately needed at home.
6. The reluctance of pastors to encourage missionary giving because, as they say, "It would cut a deep hole into the already inadequate funds we have for carrying on our own local work."
7. The problem of recruiting acceptable Japanese leadership at the international missions level.

Serious as these problems appear to some, none are insurmountable.

There are some significant steps being taken in Japan and other Asian Countries which show mounting missionary interest. These can best be visualized by the following charts:⁷

Chart A: Denominations and Organizations Currently Doing Japanese Foreign Missionary Work.

No.	Organization	Missionary and/or project	Number of missionaries
1.	Apollo Press	Printing foreign language Bible and tracts	
2.	Christian and Missionary Alliance Kyodan	Offerings for missionaries to Brazil, New Guinea, Viet Nam	
3.	Church of Christ	Okinawa	1
4.	Episcopal Church	Okinawa	
5.	Hattori Bible School	Foreign missionary offering	
6.	Heaven House Orphanage	Missionary offerings	
7.	Japan Baptist Convention	Okinawa	1
8.	Japan Christian College	Volunteers for Brazil, Nepal, Korea, Indonesia, P. I., Hong Kong; India missionary offerings	4
9.	Japan Holiness Church	Brazil	1
10.	Japanese Evangelical Overseas Mission (EJOM)	Formosa, Philippines, Okinawa, Burma; collecting used stamps, conferences, text books	5
11.	J. Meeko's (CBFMS) Church	Indonesia-designated missionary offering	
12.	Karuizawa Bible Institute	Offerings for Western Missionaries	
13.	Kure Revival Center	Partial support for Japanese missionary in Brazil	1
14.	Kyoritsu Woman's Bible College (WUMS)	Missionary offerings	
15.	Matsuyama Alliance Church	Lady Missionary to Brazil	1
16.	N. K. Kyodan	Couples to Bolivia and Brazil; missionary offerings; Christian Doctor for Formosa	4 1
17.	O. M. S.—Holiness Church	Okinawa, Formosa	1
18.	P. Broman's Group	Laos	6
19.	Y. M. C. A.	Ceylon, Brazil	2

Chart B: Post-war Japanese Missionaries

No.	Name	Denomination or organization	Field
1.	Mr. & Mrs. S. Higuchi	Nazarene	Okinawa
2.	Rev. Ishigaki	Reformed	"
3.	Mr. K. Koyama	Japan Holiness Church	Brazil
4.	Mr. G. Kaneda (Layman)	Free Methodist	Burma
5.	Miss I. Maeda	N. K. K.	Okinawa
6.	Rev. & Mrs. Minaguchi	Japan Holiness Church & J. E. O. M.	"
7.	Miss Miyamoto	N. K. Kyodan	Brazil
8.	Rev. & Mrs. M. Murata	"	"
9.	Mr. Nakamura, Baba, Arakawa, Yamamoto, Yochidata, Ito	Ind.	Laos
10.	Miss M. Ninomiya	Christian & Missionary Alliance	Brazil
11.	Rev. S. Omori	J. E. O. M.	Formosa
12.	Rev. R. Oyama	Ind. & J. E. O. M.	Philippines
13.	Miss K. Sakaiwa	N. K. K.	Formosa
14.	Mr. & Mrs. Sakae	Holiness	Brazil
15.	Rev. & Mrs. K. Yamata	Methodist	Bolivia

In addition to these there are over twenty Japanese young people who have volunteered for service overseas and will shortly be joining those who have already gone.

Other Sects Active

Japan's 172 religious sects are also awake to foreign outreach. The vigorous Tenri-kyo faith has in its Tenri Daigakko, a Gaigo-gakko (foreign language college) and helps train workers for East Asia missionary work. Other sects like the Nishi-Honganji Buddhists, the Tensho Kotai Jingu Kyo (Dancing Religion) and Sekai Kyusei Kyo (World Messianic Religion) are also sending out overseas workers.

Ecumenicity and Fraternal Workers

Meanwhile what are the denominations in the States doing? The key word is "Ecumenicize!" In a "white paper," the Board of Foreign Missions of the Presbyterian Church, U. S. A. said,

... The center of gravity moves from "foreign missions" to the "ecumenical church" in a dynamic revolutionary mission. "foreign" and "missions" are outdated. The ecumenical mission of the Church participates according to its genius and resources. Christian advance no longer is measured by the number of American or Western missionaries sent and they in turn don't presume educational and spiritual superiority to Christians in other lands. Our American church will send out far more workers than now, but those who represent us are

in new ecumenical relationships. Christian workers go from church to church across the world—Something of what this new “call” may lead to was presaged in a gathering in Hong Kong in July, 1954. Fourteen representatives from six areas—Korea, Japan, Thailand, the Philippines, Hong Kong, and the United States—met to talk about how we as Christians can help one another in East Asia. They discovered that a great deal is already being done in this direction. The Korean Church has had missionaries in Shan China, since 1912. In 1953 the Philippine Church sent out its first two missionary couples, one to Thailand and the other to Indonesia. The Church in Japan is serving in Okinawa.

Feeling encouraged by this, they listed 30 other needs that can best be served from churches in the same area. . . . It was recommended that an interim committee be set up to stimulate exchange of personnel and information and to secure financial support from all the participating churches. Something of the dramatic possibilities of this type of ecumenical mission were demonstrated by an immediate gift from a Chinese layman in Hong Kong of funds adequate for the travel of an available Filipino nurse to meet the need of a Christian hospital in Thailand. The new day in missions is here in bold relief!

The several Churches that participated in this gathering are now facing the decision as to whether or not there should be a regional administrative body for the ecumenical mission in East Asia.⁸

Since then the East Asia Christian Conference (EACC) has been formed. This group is considered the Asian branch of the World Council of Churches-International Missionary Council (WCC-IMC) and seeks to speak for the National Christian Councils in Asian countries. The 1959 inaugural Assembly of EACC follows historically the formation of the separatist Far East Council of Christian Churches (FECCC) in 1953 and the Asian Evangelical Fellowship (AEF) in 1954, which is organizationally linked with the World Evangelical Fellowship (WFF).

The EACC claims “it is not a sending body, but functions for liaison purpose only in a pastoral capacity.” This is supposed to throw the financial responsibility and sending initiative on the national churches themselves.⁹ At the May Inaugural Conference were 23 churches from 14 Asian countries and 180 individuals. They decided that “there are no more sending and receiving churches; we all send and we all receive.”¹⁰ They further stated:

The world-wide Christian community of which we are all a part is entering a new experience under God. We are facing together our common responsibility for the proclamation of the Gospel to the ends of the earth. The Church in every country is becoming the base for missionary activity both within and beyond its borders. The missionary obligation is no longer the monopoly of the West or the special preserve of traditional missionary organizations. The Mission of the Church to the whole world is the responsibility of all churches together.

None of us can escape responsibility for our share in the Mission of the Church. Every Christian and every congregation is involved in a mission which is world-wide in character and longs for the fulfillment of God's purpose for the world.¹¹

The Japan report, given by Rev. Ken Muto, chairman of the *Kyodan* mentioned only two *Kyodan* missionaries from Japan. When interviewed later as to why he didn't give a more “ecumenical” report, including all the other Japanese missionaries (as listed in this article) he said “I am the *Kyodan* representative only and am ignorant of what other groups are doing in foreign missions.” There is a desperate need for mutual understanding of plans and hopes.

In August, 1960, the next Asian Evangelical Fellowship (AEF) will meet in Singapore

to further their vigorous program of capitalizing on rising nationalism for Christ by harnessing this potential to Christ's Great Commission. In an unofficial survey¹² of what other Asian countries are doing, these exciting facts were unearthed:

Asian Missionaries For Asia and the World

No.	Country sending	Whom sent	To what country
1.	India	1 couple	Kenya, Africa
	S. India	2 " (Medical)	Thailand
	S. India	3 men	Nepal
	N. India	1 man	Malaya
	N. India	1 man	Fiji islands
2.	Japan	1 man	Philippines
	"	1 man	Taiwan
	"	8 men	Okinawa
	"	3 girls, 1 man	Brazil
	"	1 man	Bolivia
	"	1 layman	Burma
	"	1 layman	Korea
3.	Malaya	1 man	N. Borneo
	"	1 couple	Ceylon
4.	S. Korea	1 man	Taiwan
	S. Korea	2 couples	Thailand
5.	Philippines	1 couple, 2 nurses	Iran
	"	1 couple,	Quismundo Indonesia
	"	1 man	Borneo
	"	18 men (home missions)	Outer Islands P. I.
	"	1 woman	Indonesia
	"	1 Bible woman	
	"	1 medical couple	Okinawa
	"	2 couples	Thailand
	"	1 single	
	"	1 single	Korea
6.	Taiwan	1 man	Okinawa
7.	Burma	Groups and families	Thailand
8.	W. Pakistan	Evangelistic team	Kashmir
9.	Indonesia	Several	Outer Islands only
10.	Hong Kong	"Substantial numbers"	All S. E. Asia countries
11.	Polynesia	Several	Outer islands, New Guinea

Truly this is cause for rejoicing as Japan faces her responsibility to "The Gateway Out".....what some consider "the wave of the future."

NOTES

1. William Wynd, "Seventy years in Japan", ABFMS publication
2. The Japan Christian Yearbook, 1941, P. 260. 261.
3. Based on interviews with Y. Abe, T. Oi, G. Okada.
4. Based on interviews with M. Kozaki, A. Kurumada, S. Shimamura, M. Goto. Coroborated by K. S. Latourette's "History of Christianity"
5. Based on interviews with Rev. K. Kaneda, R. J. Wright, T. O.
6. Asahi Evening News, *United Press International* (UPI) by Lercy Hansen.
7. Based on questionnaires returned for a survey conducted by the Japanese Evangelical Overseas Mission (JEOM)
8. Crossroads, Jan.—March 1956, Presbyterian, U.S.A.
9. Dr. John Conventry Smith, (Presbyterian)
10. *The Minutes of Interim Committee*, Singapore, July 5, 1958.
11. From the Commission III report, E. A. C. C. May 25, 1959.
12. Based on an independent J. E. O. M. survey.

This brief testimony of one of Japan's "new band", a short-term missionary to the Philippines, should serve to capture something of the motivation and spirit of the increasing number of Japanese Christian Workers who are lifting their eyes to the fields beyond the more limited horizons of Japan.

My Testimony

REIJI OYAMA

During the Second World War, I was a nineteen-year old cadet in Japan's Army Academy. However, Japan soon surrendered. Deeply disappointed, I lost confidence in Shintoism, military nationalism and almost everything I had been taught to believe. I was a sheep without a shepherd. I wandered here and there searching for spiritual peace, waiting in line for hours to buy philosophy books and world classics. But nothing quenched my thirsty, empty soul.

Then the Lord stretched forth His arm to me from an unexpected direction. He led me to an English Bible class. I went, not to study the Bible, but to learn English. An American *nisei* soldier, Sgt. Henry Ikemoto, taught the Bible class. He invited me several times to the Tokyo G. I. Gospel Hour and I finally went.

It was a chilly night, November 30, 1946. I had a cold with a high fever. Actually I just went to the meeting to please Sgt. Ikemoto. It was the first time I had ever attended such a Christian meeting. I was so bashful that I took a seat in the back of the hall. That night the evangelist preached about the Cross of Christ. He told of the two sinners near Jesus on the cross, how one cursed God's Son and went to Hell and how the other repented, believed, and went to Heaven.

At the close, he asked: "Is there anyone who wants to be saved? . . . to be born again? Come, and I will pray with you!" One part of me refused his invitation, but the other part, thirsting for spiritual satisfaction, urged me to respond. I struggled and fought. But a power stronger than I was at work and soon I was standing before the minister. I knelt down and prayed the sinner's prayer for the first time: "Oh God, be merciful to me a sinner . . . and save me for Jesus' sake, Amen!" Though thoughts of my sins came like a flood, still I knew that they were all cleansed by the precious blood of Jesus Christ!

My heart overflowed with peace and joy. My fever miraculously left me. I have never known anything like it. It was a deep joy to feel the presence of Jesus. I was thrilled to think that the Omnipotent God was also my personal Saviour. My soul was captivated and delighted. I was then a freshman in Tokyo's Waseda University.

How I became a full time worker

I began to read and study the Bible. The more I read it and read it, the deeper became my belief in God. I felt responsible for indifferent sinners. I began teaching a Sunday School class. Four months later two students and I started a Christian movement among

the Waseda students. We began on our knees in a dusty closet. This was the beginning of Japan's I. V. C. F. (*Kirisuto-sha Gakusei Kai*). Eight months later, during our summer vacation, four of us university students, formed a Gospel team and made a short evangelistic trip to northern Japan. We sold Bibles to pay our expenses.

One morning two years later, during my quiet time with the Lord, He especially showed me John 21:15-23. That was my call to full-time service. That day I determined to devote my whole life to Him.

Next I went to the Tokyo Theological Seminary. After studying three years, I started a pioneer gospel work at Takadanobaba, close to our university. I started from scratch with street meetings, as I did not belong to any mission or church and had no place to hold meetings. The Lord blessed the meetings, souls were saved and our congregation now numbers one hundred. We hold church services and weekly meetings in the Y.M.C.A. building or a home, as we do not have our own church yet.

How I became a missionary to the Philippines

While in seminary, I was bedridden with tuberculosis. I ran out of reading material and noticed an old book on the shelf. After reading that biography of Mary Slessor, a pioneer missionary to Africa, the Lord gave me a vision of foreign missionary work. I prayed for specific guidance. The way, however, did not open after graduation. So I continued my ministry on the streetcorners, depending solely upon the Lord. The Lord proved His faithfulness by supplying all my needs. I never appealed for funds or received a salary.

In 1957, Mr. Tadenuma, Executive Secretary of the Japanese Evangelical Overseas Mission (J.E.O.M.) asked me to pray about accepting a mission to the Philippines. I refused since I was too busy. I sincerely prayed that the Lord would raise up a suitable person. In the spring of 1958, however, I felt free to consider this mission. The Lord answered my prayer by calling me!

Frankly speaking, it was hard to think of going to the Philippines. I knew that the Filipinos hated the Japanese. This was only natural because of the war-time cruelty of Japanese soldiers. I prayed, "Is this the place where I should go?" The Lord answered, "I am sending you to go and wash the feet of the Filipino people with the water of the Word and to attempt a reconciliation by the Love of God." I was challenged by the Scripture: "Hereby perceive we the love of God; because He laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" I found my final answer in: "Then said I; Here am I; send me" (Isa. 6:8). I trusted and obeyed the Lord, and now here I am in the Philippines. I must try to heal the Filipino hearts torn by my fellow-countrymen, and win them to Christ, the real Comforter who understands all our sorrows and difficulties and saves us from all our sin.

Please pray for me, that I may be a humble, spirit-filled servant of the Lord Jesus here. Please pray that I may not only preach and teach His Gospel, but that He will also show forth His love and grace to and through a Japanese missionary. This is my testimony.

The Coming Century

R. H. DRUMOND

The Editor of the Japan Christian Quarterly, Dr. Raymond P. Jennings, himself planned to write up the results of this survey of missionary opinion. However, somewhat unexpectedly he was called home to America for some important consultations with his mission board and asked the present writer to evaluate as best he could the answers to the questionnaires sent out. Dr. Jennings planned the survey, formulated the questions, and the absence of his skilled hand in this evaluation is certainly to be regretted. However, the answers themselves are quite clear and offer us an excellent basis for an overall evaluation.

It is evident from the replies received that Dr. Jennings very carefully selected the people to whom he sent questionnaires so as to obtain opinions representative of every major section of denominational or mission affiliation and type of Christian work. This survey does therefore represent a fair cross section of missionary opinion in Japan.

Past Accomplishments

The first question was, "What do you think have been the principal accomplishments of the missionary movement in Japan during the last century of activity?" It is clear from the answers that the words, "missionary movement," were understood in the sense of Christian movement in which Japan Christians of course also participated. Almost without exception the principal accomplishment was given as the establishment of an indigenous church, the beginning and continuance of a great movement that has brought into the Christian faith, life and fellowship something like a million persons in the past hundred years.

The proclaiming of the Gospel has of course been prior to the establishment of the Church. Some missionaries in their answers emphasized the very appreciable extent of this witness. One writer felt that this extent enabled him to say that God has been vindicated in the eyes of at least one generation in Japan. Presumably he meant that Christian witness has been wide enough to enable at least the recent generation to understand the events of its own time from the perspectives of the Biblical revelation. Whether this judgment be an exaggeration or not it is difficult to say, yet many voices are now emphasizing the wide sowing of the seed in recent years. The extensive distribution of the Scriptures, the Christian radio broadcasts reaching into the most remote hamlets, distribution of tracts, mass evangelism campaigns, have all brought a knowledge of at least some aspects of the Christian faith to multitudes in a way unknown in pre-war years.

Many missionaries also emphasized in their answers the establishing and building up

of the numerous Christian schools and social institutions in Japan. These institutions were also powerful factors in the very great influence of the Christian faith upon Japanese social life and thought. The elevation of the status of women, the recognition of the rights of the laboring classes, of farmers and fishermen, the gradual development of higher standards of family, of political and economic morality, the concept of monotheism, a clearer sense of justice, these remarkable gains have been without question the result of the past century of Christian activity.

Areas of Neglect in the Past

The second question was "What areas of Christian witness do you feel have been neglected in the last century, if any?" Almost all replies emphasized the rural areas, fishermen and industrial laborers as the classes of Japanese society most neglected in the past. Dr. Jennings' questionnaires requested brief answers and it could hardly be expected that carefully balanced replies could be achieved in the exceedingly small space allotted. However, a careful reading of the question coupled with some knowledge of the history of Christian activities should have, it seems to this writer, brought forth a distinction between neglect and the absence of strong churches. The fact is that the most creative factors in rural and industrial life in this century, the labor union movement and rural cooperatives, were both born under Christian leadership. Many rural churches were established in the early Meiji period until the promulgation of the Imperial Rescript on Education in 1890 as the culmination of a movement for a new national totalitarianism shut up rural Japan in a re-woven form of the old feudal web.

One missionary wrote of the fatigues and shadows of the feudal past and intimated that the feudal loyalties of both farmer and factory worker engendered fears that made him far from a free man. The practical effects of unemployment in Japan are not always adequately appreciated by those who know best a more fluid economy. A Japanese of maturer years who becomes unemployed as a result of opposition to feudal patterns in economic life finds it almost impossible to obtain employment commensurate with his training and abilities.

Leaving aside, however, reasons or the nature of obstacles, almost all the missionaries polled agreed that the great areas hitherto inadequately reached have been the rural and fishing villages, and industrial laborers:

Other areas of neglect mentioned were that of an adequate lay witness, a wider witness in cultural forms such as art, literature and music. A few missionaries felt that there was not adequate faithfulness to the Word of God nor a strong enough witness against idolatry. Family evangelism or the emphasis upon gaining whole families for Christ has also been a neglected area, others averred. An inadequate emphasis upon personal evangelism was also mentioned.

Immediate Steps and Changes

The next question was, "What immediate steps do you think the missionary witness

must take to cope with the present opportunity and challenge? What changes in strategy or tactics are necessary?" One senior missionary at once responded to this question with the answer that "basically 'strategy' and 'tactics' are out of missionary hands, at least in NCC related churches." He emphasized the necessity of the complete abandonment of the missionaries' initiating strategy or tactics and felt that the missionary must genuinely surrender himself to the established churches for service as the Japanese church leaders direct, confident that in this way his own special talents and training will be given full opportunity for use.

A few others understood the question in the sense of the missionary's role in the Christian movement of the future and those people emphasized the role of a servant, patient, humble, willing to listen and learn, to serve in the background.

However, the great majority seemed to feel no inhibition, as Christian partners, to express their opinions and insights as to the best strategy or tactics for Christian advance in Japan. Generally the suggestions offered were in keeping with the writer's own answer to question number two. That is, some method to reach the rural areas and industrial workers was the point of focus of most. Concretely, that meant, to list the main items, greater emphasis upon lay witness, patience in witness and teaching, more believing, persistent prayer, more popularly aimed, indigenous Christian literature, radio and TV programs, strengthening present programs of occupational evangelism, establishing more rural centers and sending out more Christian workers and proportionally more financial support into rural areas.

A training program for a more effective lay witness was stressed by several. Also there were those who emphasized an all-out strategy of evangelism utilizing every kind of modern means of mass communication. This widespread sowing should be coupled with the training of local Christians in personal and visitation evangelism. One missionary felt that a missionary is under obligation to publicize his opposition, as a missionary, to nuclear-fission testing, to war, to oppression of minorities, to the indirect (sic) enslavement of whole peoples, to vice and graft.

Where Can the Missionary Best Contribute?

Question number four was, "What do you think are the most needed emphases in the churches in Japan, especially those where the missionary can make a contribution?" Here again the point of a more effective lay witness was stressed by many. However, the manner of contributing to this better lay witness was rarely mentioned. More than one emphasized the need of proclaiming the lordship of Christ over all of creation, of bringing the Gospel out and beyond the realm of formal "religion." One strongly felt that a missionary has a mission to be creative, to show new and fresh ways of doing things. Anglicans stressed Christian unity and ecumenical cooperation. Missionaries of the more conservative wing emphasized the primary position of the Word of God and the need of expounding the Scriptures to believers. One averred that the Japanese Church is woefully ignorant of the Scriptures.

Several answers included a reference to the need for more stewardship training. Presumably this meant a stewardship of time and talents as well as of material means. Unfortunately one or two who have made studies on this matter of stewardship were not included in this poll. This writer was told recently by one such person that certain areas of the Kyodan show levels of giving (speaking now of financial stewardship) that, when evaluated in terms of income, surpass a number of major denominations in the United States.

Fields listed as particularly offering opportunities for missionary participation were social work, healing, visitation evangelism, audiovisual work, industrial evangelism, cultural exchange and fellowship through the English (also German, French etc.) language and literature.

More than one missionary emphasized the need to learn deeply in as many areas of Japanese culture as possible. This digging into the founts of Japanese spirit and psychology will offer not only insight into the best methods of reaching the non-Christian. It will also permit an otherwise unattainable intimacy of fellowship and trust with Japanese Christians.

Some felt that a missionary has a special contribution to make in the realm of the heart. He can himself exercise a pastoral care and a concern for the unchurched. He can himself exude warmth and help the Japanese church to take a deep interest in the community and people about it.

What is the Missionary's Relationship?

The fifth and last question asked was "What do you feel should be the relationship of the missionary to the indigenous church? Most replies emphasized implicitly or explicitly the fact that the church in Japan is in truth the Church of Christ and as such it deserves all the respect and obedience that the form of our Lord's Church in any land does. One writer said that the missionary's responsibility is primarily to his sending body and secondarily to the Japanese Church. Perhaps, if one pressed the matter to the ultimate, personal spiritual discipline of the individual missionary, that point would have to be admitted. However almost all missionaries polled preferred to lay emphasis upon the high and full status of Christ's Church in this land. Whether their own status technically be that of guest members (one missionary pressed for full membership in the local church, not the status of a fraternal delegate) or not, most seemed content to serve as obedient members of Christ's Church in Japan.

Within the framework of Christ's Church in this land, most missionaries stressed the words partner (full partner) and co-worker in relation to Japanese Christians serving within the same Church. They insisted that the missionary was certainly not entitled to force his own program or plan upon the Church, yet he had the right as a partner to suggest changes or to give advice just as any other member. One lady expressed herself to the effect that as part of the Church, the missionary, according to his or her qualifications, should work with, under or over the nationals in the same Church. Another wrote that the missionary should be a co-worker, on the same status as the local pastor or evangelist,

preference in leadership being given to the man, national or missionary, who is the better qualified. However, the same writer stressed that in most cases a missionary would not compete with Japanese Christian workers, that Japanese should be pastors of local churches and that the missionary's primary task is pioneer evangelism in unchurched areas.

Most missionaries felt that their service as fellow workers, an adequate use of their abilities and training, would be possible, nay preferable under Japanese leadership.

Anglicans had this concept most clearly expressed but most others held it with almost equal firmness. One missionary asked for better opportunities to be given to Japanese leaders to know the qualifications and desires of missionary. Assignments should be made only on this basis, it was felt.

A very significant point was made by a young lady missionary who stressed the important role and the great need of Japanese pastors who are willing to accept the responsibility for training, leading and encouraging young missionaries after they have reached their field of service. Here we are in touch with the vitally important, yet often neglected area of missionary training on the field, after language study. Most experienced missionaries feel that the early years on the field are often more important in conditioning an effective missionary than his language school work, or perhaps even than his seminary training.

Some writers stressed the importance of missionary example as well as precept, the need of high Christian conduct to match the teaching. This thought would be in keeping with the stricture of another that the modern missionary should be the same as a traveling Christian (lay or clerical) in the ancient and medieval church. He should be a Christian among others, in a country not his own.

The above is, we believe, a fair picture of the replies sent in to the office of the editor of the Japan Christian Quarterly. We offer it to our readers for their consideration, their use. It is clear that our missionary colleagues have been giving serious and careful thought to the great problems and issues of Christian witness in the Japan of our day. Though within Protestantism the widest range of opinion was included, it was most heartening to see within the variety of expression a remarkable unity of both vision and method. Our common heritage in our Lord brings us closer together than many of our outward stands permit us to acknowledge. The deeper, the more serious our effort or inquiry, the closer we seem to approach one another. Perhaps our unity will be found finally as a natural by-product, in a deeper love and more perfect obedience to our common Lord.

Here is the last installment of the brief outline of the major events which have marked the first one hundred years of Protestant tradition in the Church in Japan. It has not claimed to be exhaustive but has been a reminder that much has happened.

Japan's Protestant Century

IV

The Taisho and Showa Eras—1913-1959

1913—John R. Mott visits Japan and preaches all over the country. Tokutaro Takakura goes to Sapporo.

Kanzo Uchimura writes *Shokan Junen* (Outspoken Essays Over the Past ten years), and *Ken Kyu Junen* (Ten years of study).

Toyohiko Kagawa translates Schweitzer's *The Quest of the Historical Jesus*.

1914—A campaign for three years of joint evangelism is begun.

Moji YMCA is organized. Baiko Girls' School is started.

Juji Ishii and Thompson die.

En Kashiwai writes *The History of Christianity*.

Tokumaro Tokunaga writes *Some Fundamental Problems in Christianity*.

1915—Gumpei Yamamuro and Kosuke Tomeoka receive the Imperial Blue Ribbon Decoration.

Takeshi Fujii becomes assistant to Uchimura.

Toyohiko Kagawa writes *A Study in Slum Psychology*.

Umenosuke Bessho writes *Standing at the Corner of Musashino*.

1916—Kieko Yamamuro dies. Ken Ishiwara writes *A Philosophy of Religion*.

1917—The Fourth Centenary of the Protestant Reformation is celebrated.

Aizu Yamaji dies, as does Capt. Luke Bickel.

A revision of the Japanese New Testament is put out by the joint Bible Societies.

Tokumaro Tominaga writes *An Outline of Theism*.

1918—The South Mission Society is established.

Tokutaro Takakura becomes a Professor of Tokyo Theological Seminary.

Tokyo Women's College founded.

1919—Dr. J. T. Imai (Dean of Central Theological College, Tokyo) dies.

Kanzo Uchimura begins Otemachi Lecture Meeting.

Kanto Gakuin Middle School started.

Masahisa Uemura writes *The Life of Prayer*.

Seiichi Hatano writes *The Nature of the Philosophy of Religion and Its Fundamental Problems*.

1920—World Sunday School Convention is held in Tokyo, and witnesses the largest Christian Rally ever held in Japan (about 10,000). Japan Temperance Union is organized. Danjo Ebina is appointed to Doshisha University. Takeshi Fujii breaks with Uchimura

En Kashiwai dies.

Toyohiko Kagawa writes *Across the Death-line*.

1921—Toyohiko Kagawa organizes the strike at the Kawasaki Ship-Building Yard.

Seinan Gakuin begun in Fukuoka.

Jintaro Takagi and Lambuth die.

Tokutaro Takakura writes *The Kingdom of Grace*.

1922—The Church of Christ in Japan celebrates its 50th Anniversary. Toyohiko Kagawa and Motojiro Sugiyama organize the Farmers' Union.

Doshisha Theological School begun.

Soroku Ebara dies.

Toyohiko Kagawa writes *One Who Shoots the Sun*. Takeshi Fujii writes *The Creation*.

1923—The great Kanto earthquake brings destruction to many Church buildings, including the newly rebuilt St. Luke's Hospital. "All is lost except faith" (Bishop McKim).

The Bill for Youth Temperance is passed.

Saburo Shimada dies.

Episcopal Church organizes self-supporting Dioceses of Tokyo and Osaka with Motoda and Naide as respective Bishops.

1924—Taro Ando dies.

Kanzo Uchimura writes *A Study in the Epistle to the Romans*.

Zenda Watanabe writes *The Literature of the Old Testament*.

1925—The Nanasoji Kai is organized.

A plan for the Federation of all Protestants is discussed at the Conference of Union.

Masahisa Uemura, Kajiko Yajima and Akira Mori die.

Tokutaro Takakura writes *Grace and Truth*.

1926—The Ministry of Education announces a Bill on Religions. Yoshitaka Kumano introduces theology of Emil Brunner. John R. Mott revisits Japan.

Kyushu Girls' School started.

Tokutaro Takakura writes *Grace and Mission*.

1927—The Bill on Religions fails to pass the Upper House.

Gumpei Yamamuro becomes Commander of the National Salvation Army.

Japanese Christians associated in the newly-organized World Association on Christian Social Work.

St. Luke's School of Nursing organized.

Tokutaro Takaura writes *Evangelical Christianity*. Yamaya translates Harnack's *The Nature of Christianity* and R. Otto's *Idea of the Holy*.

1928—The editing of the Sambika (Joint Hymn Book) is begun.

Social Creed of the Nihon Kirisutokyo Renmei is announced.

Hogi Oshikawa, Tokio Yokoi and Sakunoshin Motoda die.

Ju Nakajima writes *Partnership with God*. Nakajima translates the *Imitatio Christi*.

1929—Toyohiko Kagawa begins the Kingdom of God Movement.

Akio Soyano and Umeko Tsuda die.

Soyano's *A Study on St. Augustine* is published.

Tsugimaro Imanaka writes *The Religion of Jesus and Marxism*.

1930—The SCM Movement becomes very active.

Japan Theological Seminary started.

Tokumaro Tominaga, Kanzo Uchimura, Kogaro Uzaki and Takeshi Fujii die.

Kokichi Kurosaki writes *The Annotation of the New Testament*.

Enkichi Kan writes *The Turn of Christianity and Its Theory*.

Ju Nakajima writes *The Attitude of Religion Towards Marxism*.

1931—The Anti-Christian movement increases in strength.

A new edition of the Sambika is put out.

Chuichi Aoki writes *The History of Theological Thought in Germany*.

Toyohiko Kagawa writes *A Grain of Wheat*.

1932—Development of Summer Youth Camps. Evangelistic schools held for farmers in various places.

Jiro Yuasa and Kota Hoshino die.

Gan Sakakibara writes *The Ethics of Christian Social Economics*.

Tadao Yanaihara writes *Marxism and Christianity*.

1933—Kenpo Hiraiwa, Sakuzo Yashin and Inazo Nitobe die.

Shigehiro Sato writes *Luther's Fundamental Thinking*.

Yoshitaka Kumano writes *Eschatology and the Philosophy of History*.

1934—The Oxford Group Movement becomes active in Japan.

End of the Kingdom of God Movement.

Naomi Tamura, Tokutaro Takakura, Kosuke Tomeoka and Shirotsuke die.

Ken Ishikawa writes *The History of Christianity*.

1935—Inter-denominational worship becomes popular.

Takayoshi Matsuyama and Shigehiko Sato die.

Ken Ishiwara writes *The New Testament*. Katsuya Sano writes *The Mysticism of Paul*.

Setsuji Otsuka writes *An Introduction to Christian Ethics*. Sasaki elected as first Japanese Bishop of Mid-Japan Diocese.

1936—Holiness Church broken up. Hiromichi Kozaki attends The Sunday School Convention at Oslo.

Tsuneteru Miyagawa, Motozo Akazawa and Keiichi Tsunashima die.

Shogo Yamaya writes *The Theology of Paul*. Tadao Yanaihara writes *The Race and Peace*. Yoshitaka Kumano writes *Theology Today*. Kuwada translates Barth's *Credo*.

1937—Professor Yanaihara is forced to resign from Tokyo Imperial University.

Consolation Work Division is started in the Imperial Army.

The Japanese Episcopal Church celebrates 50th anniversary of its organization.

Danjo Ebina and Naoe Kinoshita die.

Wataru Sanami writes *Masahisa Uemura and his Age*. Katsumi Matsumura writes *St. Augustine*.

1938—Many Japanese leaders attend IMC Conference at Tambaram.

Osaka Police enquire into organization of Christian Schools.

Hiromichi Kozaki dies.

Shisho Nakamura writes *A Philosophical Understanding of Christianity*.

1939—The Salvation Army adopts the principle of self-support.

Juji Nakada and Shosuke Sato die.

Enkichi Kan writes *Barthian Theology*.

Takesuke Miyamoto writes *The Fundamental Problems of Christian Ethics*.

1940—The National Christian Believers Conference meets to celebrate the 2600th year (according to mythological reckoning) since Emperor Jinmu's accession.

The government proclaims its intent to regulate religious bodies, and to recognize only one Protestant body.

Japan Episcopal Church requests resignation of foreign bishops and foreign parochial clergy, and declares self-support.

Gumpei Yamamuro dies.

Shogo Yamaya writes his *Commentary on Romans*.

1941—The United Church of Christ in Japan is organized.

Most missionaries evacuate from Japan.

Kuwada writes *A General Introduction to Christian Theology*.

Junichi Asano writes *Various Problems in the Old Testament*.

1942—The United Church determines its method of evangelization in war-time.

The Episcopal Church and the Holiness Church undergo persecution, and are officially dissolved, though persisting illegally.

Shigeru Nambara writes *The Nation and Religion*.

1943—The Salvation Army is broken up, and forced to join United Church.

Sadaichi Hori, Hangetsu Yuasa and Yamamoto die.

1944—The Seventh Day Adventist movement is suppressed.

The persecution of Christianity gets more severe; Bishops Sasaki and Sugai, and many others imprisoned.

United Church of Christ emphasizes the enlightenment movement in war-time.

Ryusei Mitani writes *The Theology of Happiness*.

1945—End of war; occupation leads to the abolishing of the restrictive regulations concerning religious bodies.

1946—Tamaki Uemura is sent to America as first religionist to leave Japan after the war. Salvation Army, Episcopal Church and other groups reorganize.

Mission boards in America, England and Canada send liaison missions to Japan.

1947—National Religious Peace Rally is held.

Small groups of missionaries return to Japan.

Masao Sekine writes *The Uniqueness of God in the Old Testament*.

1948—Bishops Yashiro, Yanagihara and Makita attend the Lambeth Conference.

Eight Christian universities adopt the new educational system.

Ken Ishiwara writes *The Word of Life*. Yoshimitsu Endo writes *Christianity and*

Communism.

- 1949—A pastor, Sakae Akaiwa, announces his intention of joining the Communist Party.
Dr. Paul Rusch organizes KEEP (Kiyosato Educational Experimental Project).
Isoo Abe dies.
Kazo Kitamori writes *The Theology of God's Grief*.
- 1950—Peace Movement amongst Christians becomes active.
Bishop Yashiro visits Australia and New Zealand.
Yokosuka Gakuin started.
Chuichi Uoki writes *A Study on the History of the Christian Spirit*.
Setsuji Otsuka writes *A Study in Christian Anthropology*.
- 1951—Some Presbyterian groups secede from the United Church to reform the Nihon Kirisuto Kyokai. Most of the bombed churches restored by this year.
- 1952—Dr. Howard Johnson, sent by the N.C.C. of America, lectures widely on Kierkegaard.
The International Christian University begins its classes at Mitaka, Tokyo.
General Osborn of the Salvation Army visits Japan.
- 1953—A General Conference for the Japanese Protestant Centennial is held. The 50th anniversary of the Japanese YMCA celebrated. The Christian Library (a series of ten popular books) is put out. Emil Brunner comes to ICU as Professor in Theology.
Ken Ishiwaru writes *Studies in Medieval Christianity*.
- 1954—The Tokyo Evangelical meeting for the Japan Protestant Centennial is held.
The Japanese Bible Society puts out the new revised (colloquial) New Testament.
Mikio Sumiya writes *Japanese Society and the Christian Faith*.
Ken Takashi writes *An Introduction to the Old Testament Apocrypha*.
- 1955—The Bible Society completes the new version of the Old Testament.
Hideyasu Nakagawa writes *The Christology of Hebrews*.
Dr. Billy Graham visits Japan.
- 1956—Iwasaburo Okino dies.
- 1957—Aiba Junior College refounded in Sendai. Graduate School of ICU inaugurated.
Dr. Masatoshi Matsushita sent to England and America to oppose Atom Bomb Tests.
- 1958—Japan National Christian Council sponsors inter-denominational study on evangelistic strategy.
'Theologia Ecumenica' (a Festschrift for Enkichi Kan) is published.
Mitsutake Suzuki writes *The Organization and Ideals of the Ecumenical Movement*.
9th International Congress for the Non-Christian Religions is held in Tokyo.
International Conference on Christian Education held in Tokyo Gymnasium.
St. Pauls University receives promise of an Atomic Reactor from America.
- 1959—Archbishop of Canterbury participates in Centenary Celebrations of the Episcopal Church. Episcopal church adopts a Revised Prayer Book and Hymn Book.
Dr. Visser't Hooft to attend N.C.C. Centenary Celebrations.
Osaka Christian Crusade conducted by Dr. Bob Pierce.

The author of this article is already known to the readers of JCQ and greatly appreciated by many. Here he attempts to answer the all-important question of the slowness of Christianity's growth in Japan. Some may disagree with the analysis, but all should read it thoughtfully.

Why Christianity Fails to Progress in Japan

Personal Observation by KAZUTAKA WATANABE

After the war, anything American became popular with the Japanese. Countless numbers of people are eagerly studying English and have adopted everything American from earrings to Rockabilly joy and pride. In the midst of this American fad, however, Christianity is not making any progress and is even showing a decline. It is strange indeed since all the churches destroyed during the war were beautifully rebuilt and new churches constructed, while many Buddhist temples and Shinto shrines have not been repaired nor have many new ones been built. Millions of dollars and thousands of missionaries have been sent to Japan. Christianity has never before been placed in such an ideal position, psychologically and financially.

Japanese, unlike Africans, have had a long and rich experience in thinking. The history of religion in Japan dates back to the beginning of the fourth century when Shinto philosophy was established, and the fifth century when Buddhism and Confucianism began to flow into the Japanese mind and heart. Many European and American philosophical influences during these years until the present have broadened and deepened their religious philosophy and thought. Consequently, the Japanese have a very firm basis of religious emotions and feelings, a very strong world outlook, leaving little room for other religions. The Japanese took in European and American philosophy, but merely utilized them to deepen their original philosophy, rationalizing their own traditions.

A Non-Christian Nation

The Japanese are one of the non-Christian peoples in the world. Unlike countries in Europe, Japan developed without the influence of Christianity. As a result, they are surprisingly indifferent to Christianity, nor do they have any particular prejudices against it. The Japanese are indifferent to any religion anyway. Every religion has good points in it and can not be bad. Their favorite saying is "there are many roads going to the top of a mountain, all looking up at the same moon of truth." Each home in Japan has both Buddhist and Shinto gods, worshipping them at the same time; and their child may be a member of a Christian church. The parents feel no contradiction nor dilemma. Each is good. They find no reason why Christianity is, or must be, more valuable than any other

religion. The Japanese value the inherent values of religions and not the form of an established religion.

As mentioned above, the Japanese are a non-religious people in the sense that they do not emphasize an institutionalized religion or church. They have a very strong and deep-rooted outlook (*Weltanschauung*) or universal outlook, and do not need the help of a religion to explain life, death, eternity, immanence *etc.* Their philosophy is sufficient to solve life and universal problems; therefore, they do not feel the necessity of a religion. They say it is good, and more.

Theological students are recruited from among those mediocre young people in the country who desire education beyond high school, but who are not financially or intellectually endowed and thus they go to church to find a spiritual stimulant which they cannot find anywhere else. (In large cities there are numerous cultural and spiritual organizations which satisfy their hearts and souls.) They are interested in Christianity, but are not especially inspired; therefore, they become merely professional pastors and cannot, or do not mean to, touch the depth of the soul of the people who go to church. Of these pastors, 99 % are not even able to teach high school, to say nothing of universities. I do not mean academic training is necessary for the pastor, but that mediocre people are occupying the pulpit. In the course of years, these pastors become the "living dead". "Mission" schools have lost their "mission" and have become mere educational enterprises.

In theological seminaries students escape into the world of theology; therefore, they spend hours on "spiritual archaeology". (Theology is not Christianity). The very fact that many Japanese pastors are Barthians shows their weakness. The students play with Greek and Latin, and spiritual fire is not burning in the seminaries. (Seminary is cemetery!)

Missionaries—Pure But Simple

Foreign missionaries are not very different from the Japanese pastors. They are nice people. Their ethics are good and attractive; they are genuine and pure-hearted. But most of them are too simple, not having gone through spiritual ordeals and mental anguish in the past. The depth of their thinking is visibly shallow, and their philosophy of religion is superficial. Though they are very much liked by the Japanese, they do not hold their respect. Many of the missionaries are high school graduates and some of them still have the infamous "occupation complex". Some are disgracing the name of Jesus.

The income of the pastor is extremely low, hardly equal to the salary of a typist employed in U.S. installations in Japan. The congregation, consisting of an average of 30 to 40, cannot afford to pay a decent salary. Anyone who has the background to become a pastor cannot afford to sacrifice his family though he may desire to do so at heart. Occasionally a really able person goes into the ministry which exhausts him, both physically and spiritually. This situation does not attract able persons.

Thus, the church congregation consists mostly of women and children. Any church may have a large Sunday School and kindergarten, but very few grown up men attend. Men who are active in society (they are the very ones who must have Christianity) never

dream of going to the church. Religions of Christianity are far away from them. Unlike America and Europe, they are under no social obligation to go to church. They are living happily and comfortably, and the word "church" never enters their mind. Since recreational facilities are not greatly developed in Japan, the church serves as a good recreational place for women and children. Churches without able men, however, are not and can not be influential.

The Christian is at Fault

The most serious fault lies with the Japanese Christians. They are neither cold nor warm. They are lukewarm and indifferent. Their religion to them is nothing more than one of the accessories of life.

The Japanese religions and philosophy have emphasized "negation" of self, or resignation from self. . . peace, salvation and happiness in the losing of self, not in its upholding. This is the first and most important difference between the Japanese religion and Christianity, which puts stress on the individual. (Western philosophy, too as expressed in *Cogito ergo sum*.) As such, this concept of a person in Christianity cannot be grasped easily by the Japanese, and it is not very appealing. Even though it is accepted, it becomes a different concept. They do not feel the significance of that thought and it is the very thing they lack.

Christians—Good but Petty

Christian schools and churches for the last one hundred years have stressed the point of a "good man". The initial reaction of any Japanese to a "Christian" is that he does not drink, smoke, does not jest. A Christian is a quiet, kind, patient, conscientious person. In a word, they have made efforts to produce "model employees". They have succeeded in it, and have impressed the public likewise. This brought Christians down from the stage leadership. If we look around in Christian circles, we find very few men of "larger caliber". It is the sad outcome of evangelism.

Most Christians are "small". They are too particular about things. One word will upset and make one ponder over it for days. Disputes take place much oftener in Christian organizations, churches and school; and these disputes are much more complicated than those in secular organizations. Sneaky tactics are used and they are not open as in secular groups. Their final refuge is "It is not Biblical"—"It is not pious.". We have given the public the idea that Christians are good but petty!

Here is a brief devotional yet extremely practical article recommended to JCQ by several persons who read it in mimeographed form as it was circulated among Southern Baptist missionaries. This is a question many are asking today—with a thought provoking reply.

“Where are the Nine?”

B. P. EMANUEL

Luke 17:17

Here is a question that still haunts us today. One out of ten giving glory to God! The spectacle of the missing nine could surely be largely avoided if the following four things were properly done: We could sum it up with four key words: Win, Welcome, Work, and Watchcare.

First: Win: Jesus said: “Because it had no root it withered away” (Mark 4:6). On one occasion a whole multitude renounced him, turned away, and followed no more and in the awfulness of the moment he said to the remaining twelve: “Will ye also go away?” (John 6:67). He had just made it clear that his mission was not political but spiritual and pressed the spiritual issue upon those who crowded about him. Again and again he spoke almost harshly to would-be disciples: “He that loveth father or mother more than me is not worthy of me” (Matt. 10:37). “Let the dead bury their dead” (Matt. 8:22): “Sell that thou hast and give to the poor” (Matt. 19:21); “Foxes have holes and birds have nests: but the Son of man hath not where to lay his head” (Luke 9:58). This was offensive language to half-hearted applicants and doubters and curiosity-mongers. Jesus never offered kingdom citizenship at bargain prices. “Straight is the gate, and narrow is the way” (Matt. 7:14): “It is easier for a camel to go through the eye of a needle than for a rich man to enter” (Matt. 19:24). If we fail to make the issue clear and are so bent on chalking up converts that we do not sift out the chaff before it becomes church-member chaff; then, to that extent, we are at fault for not guarding the gate. Prior to baptism and church membership, the one all-important question is whether one will make Christ Jesus the Lord of his life. We must make this issue clear.

Second: Welcome: At once we have the task of taking them into our fellowship and making them really belong. This is one of the most difficult parts of evangelism and it takes time. A series of instruction classes may soon be finished, baptism does not take long, a welcoming ceremony or social is the work of moments; but the task of getting the new members to become a part of the church family—the task of establishing friendships and associations—here is a job that calls for time, effort, and prayer. All too often a nucleus of 25 or 30 members—most won in the first year or the second after the work is begun—come to constitute a kind of club and relatively few new people are able to break into the exclusive fellowship of this “inner circle”. Until we solve this “bottle-neck” problem

our churches cannot grow.

Third: *Work*: Few people who are not put to work in the church doing something that is vital and important will continue long to attend. Of course this is difficult. Someone has said: "It is easier to do the work of ten than to get ten to work." The test of leadership probably falls at this crucial point. Pastors and church leaders who cannot or will not delegate responsibility will not build a strong work. By using our training unions to the full and in every possible way we must enlist the new members and put them to work if we do not want to lose them.

Fourth: *Watchcare*: Some churches show keen desire to win new converts and baptize them but their interest seems to end there. No efficient school ignores the progress of the students. No reputable hospital ignores the progress of its patients. Why then should a church ignore the spiritual progress of its members or take it for granted? Each new member should be assigned to a more mature member who acts as sponsor. The sponsor is not a spy but an elder brother or sister, concerned for the growth and development of this new baby in the family. In addition to this, the pastor and church leaders should keep before them as they plan and pray a chart of the new member's progress. This is a kind of spiritual health chart and on it a record can be kept both of the church's efforts to nurture and enlist the new member and the new member's responses.

The chart should indicate such things as: 1. Date of reception into church family. 2. Date of pastor's welcoming visit. 3. The church school's visits. 4. When joined Training Union. 5. Sponsor's reports. Thus, church leaders can check up on their side. Then, space should be provided on the chart to indicate: 1. Attendance at church services and organizations. 2. Pledge to church budget. 3. Definite tasks and responsibilities in the church accepted. 4. Efforts at personal soul-winning, *etc.* If the chart is used properly, long before a new member has dropped out and become one of the missing nine, the red warning lights will have been noted and every possible effort made to avoid it.

A further vital part of watchcare has to do with continuing to challenge and mature members after they come into the church family. We deceive ourselves if we imagine all is well with a person, once he is baptized. Far from it! The devil now begins an intensive program to choke him with thorns and render him fruitless. Why doesn't the church now begin an intensive program to build him up and fortify him for the fiery furnace?

Soon the new babe stumbles and falls back into sin. Discouraged and overwhelmed, many then give up the struggle and we see them no more.

Reportedly, most of those attending the Billy Graham campaigns are church members and a high percentage of those signing decision cards are already affiliated with some church. Thus, it would appear that Billy Graham's ministry is largely to the "missing nine". Evidently, then, many of our missing members are not finally nor completely lost to Christ and the churches.

Many are eager for a fresh start, a new beginning. Embarrassed and ashamed, they are difficult to re-enlist in the churches to which they belong but attend these larger campaigns and make decisions.

More often than not the churches failed these people by "dipping them and dropping them" and by frowning upon them, condemning them, instead of loving them and strengthening them when they were overtaken in worldliness and sin. Many of the missing nine, then, are in need of forgiveness, encouragement, and a new challenge.

Where are the nine? Obviously they are not committed to Christ—not much anyway. Our job? To lead them into commitment. For some it may be, indeed, an initial salvation experience, but for many it will be more a launching out into the deep (Luke 5:4).

The missing nine are a great challenge to us today for they discredit evangelism. Many churches are so distressed about the problem that they have just about quit pressing for new converts. Surely this is not the solution! If a leaky bucket cannot be patched, then one had better dip all the faster—not quit dipping altogether.

We can largely solve this problem if we will.

The Indigenous Church

The labors of the past cannot be tabulated completely nor can they be made visible entirely. Surely the most evident result of 100 years of Christian effort and the greatest pillar of strength of the movement at the present hour is an indigenous Church.

There are about 350,000 Protestant church members in Japan. There must be more than 4,000 congregations of Protestant Christians meeting in Japan at this time and almost 3,000 of these are organized churches. The Orthodox Church lists 34,659 members in 99 churches and 50 preaching places. The Roman Catholic Church lists 254,114 members in some 693 churches. This would bring the total church membership to about 640,000. Estimates would indicate that there would be enough believers among the untabulated Mukyokai Movement to bring the total of professing Christians in Japan to 700,000. It is interesting to note that as a result of an official survey the Japanese Government now regards 3% of the population of Japan as "Christian." This would mean about 2,730,000 Christians. The basis of this survey has not been made clear but it may indicate that there are many people who, even though not actively related to an organized expression of Christianity nevertheless place themselves within the area of Christian faith or at least have a preference for Christianity instead of other faiths. If we should put complete credence in this report (not that I expect anyone to do so) the Church in Japan would indeed be the "Church Invisible".

Whatever may be said regarding the size of the Japanese church, it is undeniable that it is a very highly indigenized body. All major Protestant groups are working under the capable guidance of Japanese leaders. In addition to the Christian wisdom of the leaders, other factors have accelerated the process of indigenization and today continue to work toward the completion of the process. Included are the high level of education of Japanese Christians (especially of the ministry) and national pride.

B. L. Hinchman

With this article, the first of two by the same writer, JCQ hopes to stimulate its readers, especially its missionary readers, to a more profound appreciation and more serious study of Japanese literature. The popular mind is conditioned by such literature and the Christian worker must understand this conditioning.

Thought Trends in Japanese Literature

ESTHER L. HIBBARD

I. Those Unfavorable to the Reception of the Christian Message.

In pedagogy it is an axiomatic principle that the instructor should build on the foundation of ideas and experiences which the learner already has, modifying and expanding related concepts and striving to eradicate those which are opposed to the new system of thought. In the history of Christianity in Japan, however, one wonders whether full recognition and application have been given to this principle. One reason for this neglect may have been the almost insurmountable difficulty of Westerners in becoming familiar with the Japanese literary classics because of the language. But now that many excellent translations and anthologies of Japanese literature are available in English, may it not be possible that the missionary can find an effective instrument for the propagation of the Gospel in references to familiar thought patterns found in Japanese classics?

With this thought in mind, we shall examine the main trends in Japanese literature from the early Heian Period till the present, and classify them as favorable or unfavorable to the acceptance of Christian ideas. This first part will deal with deep-seated concepts embedded in the Japanese consciousness through centuries of tradition which make it hard for them to understand, much less accept, the Christian message. The second part will point out ideals which are closely related to those of Christianity, especially in the Meiji Period.

The Negative View of Life

The first thing to strike our attention as we peruse the pages of Japanese literature is that the Japanese view of life has been as profoundly colored by Buddhist philosophy as our Western literature has been permeated with Christian idealism. And this view is that life is meaningless, evanescent, and full of sorrow. The only hope of salvation is in withdrawal from the world of sense and emancipation from all human desires. Even natural affection, such as that between parents and child, husband and wife, may prove to be a hindrance to spiritual enlightenment and hence should not control one's mind. All visible phenomena are illusions which vanish in the presence of enlightenment. The state of ultimate bliss for human beings is *Nirvana*, or nothingness, in which the individual becomes completely free of all earthly bonds and even the consciousness of self.

These are such fundamental teachings that the very syllabary of the Japanese language

is cast in the form of a poem expressing them. The priest who composed it contrived not only to use each of the syllables once in the poem, but also to express the whole Buddhist view of life in a nutshell.

Though their hues are gay,
The blossoms scatter;
In this world of ours
Who can live forever?
Today I crossed the hills
That circle the realm of existence,
And though I saw a shallow dream,
I was not entranced.

School-children who learn this poem along with their letters can hardly fail to absorb its point-of-view, and no matter how emancipated they may become in other ways, their feeling about the value of human life is permanently colored by its negativism.

Even the appreciation of natural beauty which is such a marked trait of the Japanese people tends to induce melancholy. The lovely cherry blossoms which fall and leave no trace are a symbol of young manhood which perishes in its prime; man is compared to a floating cloud, or ephemeral insects which live but a day and then vanish. Nor are the lives of men either valuable or permanent. The poet Basho gazing at the battlefield where Prince Yoshitsune made his last stand cried, "Behold the summer grasses! All that is left of the dreams of warriors," while the modern poet Takuboku Ishikawa writes in his *Romaji Diary*,

I do not consider that any human achievement, regardless of the field, is of consequence. I used to think that literature was more valuable and admirable than other things, but that was before I knew what 'admirable' meant. Is it possible that anything done by a human being can be admirable? The human being itself is neither admirable nor valuable.

If these few examples are taken as typical, they should suffice to indicate the negative trend of thought produced by Buddhistic doctrines. Is it any wonder, then, that human life is held so lightly among the Japanese to-day that deaths from suicide number nearly half as many as those from tuberculosis and infectious diseases combined?

Although at one time in human history, Christianity tended to reject the claims of this world, and many of the saints fled from its allurements to take refuge in a monastic life, the modern trend is toward recognition of the equal importance of the physical and the spiritual in life. Did not our Lord take upon him self flesh, thus infusing into our common clay something of the divine, and forever redeeming it from pollution? Moreover, the Christian does not seek annihilation, but rather self-fulfilment through service to God. Finally, we consider the bonds of human affection as the closest to divine love that we know on this earth, and cherish them as sacred, rather than rejecting them as vile. In short, Christian thought is positive, whereas the Buddhistic philosophy which imbues Japanese literature is negative. Unless this attitude is overcome by a consciousness of the love of the God, it is very hard for Japanese to become Christians.

The Sense of the Macabre

The keen sense of beauty which the Japanese reveal in their response to nature may seem inconsistent with their undeniable relish for the grotesque and even macabre. Yet if

we consider their psychology more closely, may not these two traits be opposite sides of the same coin? That is, the same sensitiveness which makes the Japanese mind thrill to loveliness also makes it react with equal intensity to horror. And if one's mind has been sated with beauty, it is but natural to turn to horror for stimulus.

Another reason for the unsparing use of horrible detail in Japanese literature and drama may be that the readers were more accustomed to suffering in all its aspects than we of the modern world are, and had to be given a heavy dose before they responded.

The hideousness of decaying bodies is described with unsparing detail in *The Mother of Captain Shigemoto*, by Junichiro Tanizaki.

The light of the moon, like a fall of snow, covered everything over with a phosphorescent light and obscured its form, and at first Shigemoto could not make out exactly what the strange object laid out there on the ground could be; but as he stared he saw that it was the bloated, rotting corpse of a young girl. He knew it was a young girl from the flesh of the limbs and from the color of parts of the skin. The long hair, however, had peeled off like a wig, scalp and all, the face was a lump that looked as though it had swollen up and been beaten flat, the entrails had begun to pour out, the body was crawling with maggots. One can perhaps imagine the horror of the scene, there in moonlight as bright as day.

Especially noteworthy here is the contiguity of beauty and horror in the description of the moonlight and the unburied corpse. Granted that the author's purpose is to illustrate the doctrine of the filthiness of human flesh, he still seems to take some relish in the very horror of the scene.

Again, the psychology of abnormal obsession is powerfully delineated in Akutagawa's story of an artist who stopped at nothing in order to achieve the effects he sought. In the short story called "Hell-screen", he recounts how the artist Yoshihide was ordered by his patron to paint a screen with scenes representing the tortures of hell. Now the only natural emotion which this artist seemed to feel was passionate love for his beautiful daughter. So when the Lord of Horikawa summons her to court for his pleasure, the father is desolate, but tries to bury his sorrow in his artistic absorption in the painting of the screen. But at length he comes to an impasse when he finds that he cannot paint such horror from imagination alone, and goes to the palace to request that his Lord order that a court lady should be burned in a carriage as a model for the scene. The Lord of Horikawa's response is as follows:

I'll fire a carriage for you. And there'll be an exquisite beauty in the robes of a fine lady in it. Attacked by flames and black smoke the woman will die in agony. The man who thought of painting that must be the greatest artist in Japan. I'll praise him, oh, I'll praise him!

On the night set for the immolation Yoshihide goes to court in high anticipation. Even when the torches reveal that the lady bound to the carriage is his daughter, he stands as if in ecstasy.

...forgetful even of his lordship's presence, he folded his arms and stood watching. It was almost as if he did not see his daughter dying in agony. Rather he seemed to delight in the beautiful color of the flames and the form of a woman in torment. . . .

"As for the carriage and its passenger, that girl—I am not brave enough to tell you all that I saw. Her white face, choking in the smoke, looked upward; her long loosened

hair fluttered in the smoke, her cherry-patterned mantle—how beautiful it all was! What a terrible spectacle! But when the night wind dropped and the smoke was drawn away to the other side, where gold dust seemed to be scattered above the red flames, when the girl gnawed her gag, writhing so that it seemed the chains must burst, I, and even the gigantic samurai, wondered whether we were not spectators of the torments of hell itself, and our flesh crept.

We need not pause to discuss the moral implication of this tale. Suffice it to point out that here there is shown an almost sadistic delight in horror for its own sake. Although Akutagawa's work is particularly marked by this trait—witness his famous *Rashomon*—it is also frequently found in popular drama. Needless to say, to the extent that this relish for the macabre runs counter to human feeling, it is incompatible with Christian teachings.

Lack of a Sense of Guilt

What is the Japanese idea of moral failure? Is it a breach of the ethical code, or merely non-conformity with current conventions and governmental restrictions? What do the Japanese believe is the primal cause of man's propensity to do wrong? What forms may retribution take, and how may it be avoided? These are some of the questions which we shall attempt to answer through an examination of Japanese literature.

As might be expected, the three greatest sins are considered to be murder, adultery, and greed. These appear in all their myriad forms—the professional robber, the prostitute, the runaway wife, the promiscuous actor, the black-marketeer. But the condemnation of these sins rests more on the fact that the sinners have broken social taboos than that they have injured innocent people or failed in their duty toward a Supreme Ideal. Evidence of this attitude is the fact that ingratitude to one's parents and disobedience to one's superiors are set on a level with murder and adultery. For instance, just before Tokubei kills himself for his illicit love of Ohatsu, he says,

When I was a small child my parents died and it was my uncle who brought me up. I'm ashamed of my self that I am dying this way without repaying my indebtedness to him, and that I am causing him trouble that will last after my death. Please forgive me my sins.

It is clear from this that he feels guilty only in relation to his foster-parent, and not in relation to any divine power.

Moreover, it seems that guilt can be easily erased by *ex post facto* conformity to social conventions. For instance, the woman who became a priest's housekeeper-mistress married him only after she became pregnant, in order to quiet gossip. When left as a young widow, she had had no place to turn, and so she had moved into the temple. The writer goes on to say,

She knew the arrangement did not look as wholesome as it might. But where else could she go? She came to think of the temple as a good place to live and die, and she learned not to worry too much about prying eyes. While to the faithful, the situation was a little disconcerting, there was no harm in the woman and they could not find it in themselves to reproach.

She was carrying her first child, Ohana, when a retired oil-dealer named Sakamoto, fond of performing such services, intervened for the congregation to patch up appearances,

—it would be too much perhaps to say that he arranged the marriage.

The anthropologist Ruth Benedict's penetrating observation that Japanese people seem to have only a sense of shame, rather than a sense of guilt, is illustrated by a contemporary novel by Endo Shusaku called *Poison in the Sea*, which deals with the authentic fact that American prisoners-of-war were used for vivisection purposes during the last war. Among the young internees who assisted in the crime was a man who was guilty of deceit, adultery, and technical murder, but felt perfectly at ease in his mind as long as he was not found out. When the experiment on living human subjects is proposed to him, his only hesitation is lest he lose his professional standing; and when it is pointed out to him that it will be considered a great contribution to the war effort by the military authorities, he readily consents.

That sexual promiscuity inevitably leads to retribution in the form of jealousy and disease is shown in a short story called *Time*, in which a troupe of unsuccessful actors flee from the inn where they have been staying, in order to avoid paying their debts. On the road the men fall into a jealous rage over the women, all of whom have been intimate with one or the other of them at some time. Their misery is intensified by their cold and hunger and the fact that they have to carry one of the women who is wasted by the disease caused by her loose morals. When their plight is at its worst, one of the actors bursts out, "I'm being punished now because when I was a boy I threw stones at the village god." And another says, "I'm being punished for having deceived so many women . . .", thus acknowledging the justice of the retribution which has descended upon them.

According to Buddhist doctrine, the prime cause of the human propensity for evil is *Karma*, or retribution for sins committed in a previous existence, which cannot be escaped even if the sinner is unconscious of the nature of his wrongdoing. Therefore a Japanese is likely to be acquiescent rather than rebellious or penitent when he receives punishment. For example, when the adulterous couple in *The Almanac-Maker* are caught and brought to trial by the injured husband, this is the way they meet their end:

There was no room for mercy in view of their crime. When the judicial inquiry was duly concluded, the lovers, together with a maidservant named Tama who had earlier been their go-between, were paraded as an example before the crowds along the way to Awata-guchi, where they died like dewdrops falling from a blade of glass. Thus they met their end . . . with, it should be remarked, a touching acquiescence in their fate.

Here not a word is said of any feeling of remorse for the wrong they had done. Their death is simply the settling of an account which they owe society—payment for the illicit joys they have had.

This deterministic view of human action, which fails to recognize the part played by individual decisions, and which tends to release men from moral responsibility, is perhaps the greatest stumbling-block in the path of the Christian message of man's duty toward God.

In the next part we shall turn from these negative aspects of Japanese thought to some which are clearly sympathetic to Christian ideas, such as the love of nature, human feeling, and vicarious sacrifice.

JCQ is proud to present this article to its readers for their careful study. The Christian worker in Japan needs to know more about Japan's new religions in order that he may more effectively witness in the complex spiritual situation of today. This article originally appeared in the International Review of Missions in July of this year.

Japan's New Religions

HARRY THOMSEN

One of the most significant developments in post-war Japan is undoubtedly the powerful emergence of *Shinkō Shūkyō*: the New Religions, whose appearance has been so successful that they today, according to their own statistics, have about eighteen million followers, or one out of every five Japanese.

Immediately after the war, when the New Religions started mushrooming, not many observers gave them a chance to survive in the competition with *kisei shūkyō*: the 'established' religions, Buddhism, Shinto and Christianity. And, indeed, many of them have disappeared as suddenly as they were introduced, e.g. *Denshin-kyō* (which worshipped electricity as the principal god, and Edison as one of the minor gods) disappeared in 1952, *Bosei-kyō* (in which sex apparently played a role in healing practices) was dissolved in 1953, etc. However, those which have ceased to exist were the most extreme and bizarre, and it may safely be assumed that the main part of the 126 New Religions, as of January 1, 1958, are here to stay, at least for a long time.

In two ways the term 'New Religions' is not appropriate (and this is also true about the Japanese name *shinko shukyo* that means 'newly risen religions'). As to the element of *time* some of them (like *Tenri-kyō*, *Ōmoto-kyō* and *Konko-kyō*) were established as early as around the middle of the nineteenth century—and as to *content* it must be said that the 'New Religions' have brought with them hardly anything that can be called really new. A less ambiguous name would be 'Modern Religions', as one of the strongest characteristics of most of them is their almost desperate attempts to keep abreast of modern thought and development in all the spheres of life.

Christianity Influential

Of the 126 'Modern Religions' 67, or more than half of them, have their roots in pre-war Sect Shinto and must be called Shintoistic, even though most of them in one way or another deviate from the main characteristics of Shinto. The rest of them are fairly evenly distributed between "Buddhist sects" and "syncretistic sects". Only a few sects are registered as "Christian" (among them the interesting *Sei Iesu Kai*); however, almost all of the 126 New Religions show the strong influence of Christianity, in organization as well as in teaching. It is not too much to say that Christianity, or certain aspects of

Christianity, to some extent has been instrumental in bringing about the post-war religious situation in Japan—indeed, without this background of Christian influence it is impossible to understand the growth of the New Religions.

How is this upsurge of *Shinkō Shūkyō* in Japan to be explained? Only a few persons have seriously attempted to answer this question (among them Baiyū Watanabe in an article in *Monumenta Nipponica*, XIII, 1-2, 153-62), and many reasons have been mentioned. However, it seems to me that the most important one has been almost left out of the picture:

The religious situation in post-war Japan bears a striking resemblance to the situation in the beginning of the thirteenth century. About 1200 the seven schools of Nara Buddhism and the strong *Tendai-shū* and *Shingon-shū* sects were waning—they had never reached the level of “popular” religion and showed an ever-increasing tendency to become a privilege of the clergy and the court—their dogmatic structure was completely beyond the comprehension of the unlearned; and they had consequently lost their appeal to the farmer and the worker, whose religious need demanded bread instead of stones, however beautiful the stones might be. On this background arose within a period of sixty years the ‘popular’ religions of *Jōdo-shū*, *Shin-shū* and *Nichiren*—besides *Zen*. They talked about salvation in terms that even the simplest could understand—and taught a way to obtain this salvation that even the most sinful could follow. Within a few decades they had become the religions of the farmer and the worker.

A similar situation arose after World War II in Japan. Shinto had lost face and soul through its attachment to ultra-nationalism. Buddhism had lost much of its “popular appeal” and was currently called *ohaka-shūkyō* (“cemetery religion”). It was the time of the much-talked-about *religious vacuum* in Japan, which Stanley Jones described thus: “In Japan not only the door is open—even the walls are not there.” (Too little has been written about the reasons why Christianity did not fill up the vacuum—maybe God and we do not look eye to eye on “golden opportunities” and “open doors”!—However, this will be the subject for a future article). Into this vacuum stepped the New Religions, unhesitatingly and successfully—with a minimum of dogma, a maximum of popular appeal, and a missionary zeal that gave them entrance through the “*genkan*” into the “*tokonoma*” of the farmer and worker.

1200 was a landmark in the history of Japanese religion—maybe we are standing at another and just as important landmark today.

Main Characteristics

Let us have a look at the main characteristics of the New Religions. Not much reliable material is available, in English, hardly anything. What has been written is in many cases from an either too theoretical or too practical approach. The present author has tried to combine the theoretical and the practical angles by having studied most of the available material and by having visited the headquarters of about forty of the New Religions besides many local churches and temples, thereby getting in direct contact with the leaders and the

local believers.

Of course it is impossible to make a fool-proof classification of the elements of the New Religions. The elements will vary in degree of strength and importance in the various sects—and in some religions several of the elements may be non-existing. However, I think that the following six points fairly accurately cover the main characteristics of the New Religions of Japan.

1. Activity by all.

Peculiar to almost all the 'Modern Religions' is their emphasis on activity—*Tenshū-kōtaijīngūkyō* popularly called *Odorushūkyō* (the dancing religion) expresses this very aptly in the Chinese letters for the word *shinkō* (faith) by changing the letters used in the Christian term (meaning "to believe"; "to worship") into letters having the same pronunciation but conveying the meaning of "movement".

This activity is seen in most of the people belonging to the "Modern Religions" as they worship at home, propagate among friends and neighbours, and especially when they are visiting their religious *Mecca*. A characteristic feature is the "free labour", playing so important a role in *Ittōen*, *Tenrikyō*, etc. In *Ittōen*, which has its centre in Yamashina on the outskirts of Kyoto, the believers go out once every week to offer the cleaning of the people's toilets free of charge—incidentally, they express the importance of activity by calling their religion not "religion" but *seikatsu* (life, daily life). In *Tenrikyō*, where the *Mecca* is the town by the same name *Tenri-shi* near Nara, huge buildings have been created almost entirely by means of *hinokishin* (holy work), and free labour is emphasized tremendously for economic as well as religious reasons. *Hinokishin* is therefore said to bring all kinds of auspicious results: "When a married couple work together in *hinokishin*, their love will become stronger and they shall be blessed with brightness and peace. The result will be that the cheerfulness of this family will exert its salutary influence over neighbouring people" (*Tenrikyō Yōgi*, by Ikoma Jūjio, p. 205). Or: "If you look round the world you see an ever increasing number of people united in the holy labour of soil carrying". (*Micagura Uta*, XI 3).

Greatly helped by "free labour", most of the "Modern Religions" have erected magnificent religious centres, which has earned them the nickname of *tatemono shūkyō* ("building religions"). Psychologically there is no doubt of the importance of this for the common believers who in this way can see with their own eyes that their religion has been able to create something, and can show these buildings with pride to their friends.

And these religious headquarters are not empty and deserted—in contradistinction to a large number of Buddhist temples which except for certain days are more or less "dormant", the centres of the Modern Religions are generally filled with people doing all kinds of activities (the young people cleaning the steps of the temples at *Tenri-shi*, the "work-groups" at *PL Kyōdan's* headquarters at Tondabayashi near Osaka, the young bustling people keeping things in order at *Sōka Gakkai's* centre Taiseikiji near Fuji-san, etc. are typical of this). It must not be imagined that the endless stream of people going to the various *Meccas*

are going for purely religious reasons; they are not in the strict sense of the word "pilgrims." The element of excitement and "Wanderlust" is definitely part of it; how, they come. And they are constantly encouraged to come as often as they can for many reasons, one of them being that without these pilgrimages (which usually result in various financial contributions: purchasing of sutras, souvenirs, offerings etc.), the financial status of the Modern Religions would suffer severely.

From a Christian standpoint there is reason to ask how the Modern Religions manage to have their believers undertake all these tasks of "free labour", while at the same time so little free labour is being done by members of Christian churches. One of the reasons for this may lie in the "merit" system—that they believe they acquire merit by doing so—*do ut des*. This bears relation to the Japanese system of giving gifts (a detailed discussion of which is impossible in this article)—if one is given one must give again, and in this way be said that they are obliging their various deities to give them (out of 'ginu') something again. However, just how much this is part of their conscious thinking is another matter, very difficult to answer.

2. Simplicity and Popular Appeal.

85% of the Christians of Japan are so-called intellectuals—whereas the Modern Religions are appealing to the farmer and the worker. We may paraphrase Nelson's words "the speed of a fleet is that of its slowest ship" into "the philosophy and religious dogmas of the Modern Religions must not exceed the grasp of their most unlearned member"! Things that are not understood are of no value. (Let us frankly admit that among many Japanese Christians there is the opposite tendency to regard as "the good sermon" the sermon that is filled with foreign vocabulary and learned phrases—"he made a beautiful sermon—only understood half of it!"—no wonder that we find few farmers and workers in most of our churches).

The learned speech or sermon is seldom or never heard in the Modern Religions. They have taken over "the popular sermon", formerly, when the religious situation was Christianity versus Buddhism, regarded as the "monopoly" of Christianity. And in many Modern Religions the '*zadankai*' or informal getting-together after the service plays the more important role—here the members, often over a cup of tea, discuss their common problems in daily life; how to educate their children, how to become happy, how to work for world peace. Also at *zadankai* they bring their testimonies of how they became believers, and discuss ways and means of better propagating their faith.

Some of the Modern Religions call themselves "religion of happiness" and claim that you will become happy if you become a believer. They surround themselves with an aura of *festivitas* and use every opportunity to have some kind of celebration—famous is the *kagura-tsutome* of *Tenrikyo*, the splendid, rather shintoistic "grand ceremony" of *Ananai-kyo* celebrated four times a year at their headquarters at Shimizu in Shizuoka-ken, the ecstatic dances of "the dancing religion" at Tabuse in Yamaguchi-ken, etc. Often, however, even in the midst of their festivities, there is a certain tenseness of atmosphere—it is not

always easy to *have to* be happy and to do your best to prove it—being after all human beings the “happiest believers” appear sometimes somewhat strained.

As there is rarely a clearly defined developed dogmatic system in the Modern Religions (some say, putting the matter on an edge, that their only dogma is “that there is to be no dogma”), so there is also hardly any attempt to develop a clear-cut set of moral laws and precepts. Words like these can be heard: “Why put obligations on people, when they can not keep them anyway—in that way only creating guilt-complexes in them?”—or “We are kind and realistic to our followers,—Christianity proves that it is a thing of the past by oppressing its believers with strict and impossible laws.” Exceptionally one hears expressions like the following that I once was given during a discussion: “We don’t need moral prescriptions, they are for people who need them like the Christians!”. Of course the above-mentioned examples, all heard by the writer, are used polemically and cannot be taken as the official attitude of most of the Modern Religions.

When the Modern Religions do speak about morals, it is generally in terms of the general precepts of natural law or in very general terms like the tenth of *P. L. Kyōdan’s* “Twenty-one precepts for conduct in life”: “bring mutual happiness through our expression”—which was formerly written, “Be good to yourself and to others.”

There are many other aspects of the simplicity of the Modern Religions that will only be briefly mentioned here: the economic system which usually does not put a severe burden on the believers although the Modern Religions are not in any way supported by the state (in *Reiyūkai* it simply consists in the various members paying ten yen to headquarters every month—a sum which of course is eked out with the selling of sutras, religious symbols, *etc.*)—the organizational build-up which in most cases is devoid of complexities (and in *Odoru Shūkyō* reaches its climax of “simplicity”: no ministers, no churches, no dogmas, no liturgy) *etc.*

3. Reliance Upon a Leader.

Words often heard from believers of the Modern Religions are the following: “We are seeking salvation,” “We are looking forward to a *Messiah*” or “Our authority is our leader”.

Religious terminology is tricky, and the same words often convey completely opposite connotations—*e. g.* the word *salvation* used by Christians generally means “salvation *into* eternal life”. Whereas in some Buddhist quarters it will be used to mean “salvation *from* eternal life”, in the Modern Religions it generally conveys the idea of “living a better, a happy life on *this* earth”, although a large proportion of the form and content of the Modern Religions is from Buddhism still in contradistinction to the tendency towards life-pessimism and negativism of at least the larger part of Buddhism, the believers of the Modern Religions are characterized by their life-optimism and stress on this life, the life hereafter playing hardly any role in their system of thought.

Although the emphasis is on this life, there is also a great deal of *messianic expectation*, which admittedly is almost exclusively thought to be fulfilled within the life span of the

single believer. The founder and present leader of *Ananaikyō*, Yonosuke Nakano, thus does not regard himself as a saviour or deity, but as the forerunner and prophet of a coming Messiah whom he claims has already now come to earth. The Messianic expectations are the more easily understood when it is considered that the majority of the believers are poor farmers and workers for whom it is a great comfort to look forward to a time when all will be happy, and diseases, poverty and wars will disappear.

However, in the case of most Modern Religions, the Messiah is identified with the present *leader*—"The Messiah and salvation are right here in our midst". And here we stand at one of the most important characteristics of the Modern Religions: the, often pathetic, tremendously strong faith in the leader, who is often looked upon as being God—*e.g.* the leader of *Odoru Shūkyō*, Sayo Kitamura, calls herself *Ogamisama* (God) and her son is called *Wakagamisama* (Young God). This may sound rather ridiculous to Western readers, but to the Eastern mind there never was a *Jahve of Sinai*, there never was a deep gulf between man and God—in the Japanese "man-god" conception, Shinto thought and Buddhist philosophy coincide in a strange way (that undoubtedly accounts for various facts, like the much talked-about Japanese "lack of consciousness of sin")—the Shinto term *kami* designating various deities as well as men who died, and the Buddhist idea of man having inside him the "Buddha-seed" and being in the process of becoming Buddha. Consequently, in Japan the differences between man and god have been more or less levelled out,—man being given some of the attributes of God and God considered "in the image of man".

As the equality or horizontal relationship of the believers is stressed, so on the other hand the *oyako* or vertical relationship of the leader and the believers is emphasized. His, or her (a fairly large number of the founders or leaders are women), authority can not be questioned. This authority is often based on a revelation—not less than 42, or about one third of them, started with a revelation being made to the person who then started the religion—thus Ogura Reigen, founder of the *Nembō-shinkyō*, claims that *Amida Bosatsu* in 1924 appeared to him and asked him to found "the true religion".—To confuse the picture however, there are more than 25 Modern Religions which claim to be based on a similar direct revelation.

4. The Kingdom of God Established on Earth.

No single fact about the Modern Religions is better known than their insistence on being able to establish the Kingdom of God on earth, here and now. *Sōka Gakkai*, the most militant, together with *Odoru Shūkyō*, the only completely exclusive Modern Religion, maintains that for all those who join *Sōka Gakkai*, sickness, poverty and unhappiness will be things of the past. *Tenrikyō* owes part of its phenomenal growth at an earlier stage of its development to its guarantee of "painless childbirth" to its believers. *Tenshin-kyō* (in Tokyo) says: "Our religion aims at the wealth of the nation, a strong army, a stable society, long life, no sickness, no disaster, prosperity of posterity, the birth of good children—". Or we can quote the seventh article of *Seichō no Ie*: "We wish to overcome diseases

and all other miseries of mankind by a true conception of man's life, by a true way of living and by a true method of education; and we devote ourselves to the task of propagating the idea that all men are Children of God, in order to establish on earth the Heaven of Mutual Love and Assistance." In *Rissyō Kōsei Kai* the problem of diseases is linked up with the Buddhist dogma of *karma*—they teach that all physical evil in man's life is the result of a moral evil committed by him, and that in order to be freed from physical evil man has to repent of all his sin and so break the law of *karma*; however, to do this, he must first understand the doctrine of *myo*, *tai* and *furi*; *myo* meaning the invisible world of the gods and Buddhas, *tai* the actualization of *myo* and *furi* the action which effects the actualization of *myo* in *tai*.

Although there are some attempts to regard the "Heaven on Earth" as something connected with a deeper spiritual meaning, the preponderant tendency is towards thinking in material terms.

"The Heaven on Earth" idea has an interesting background in *Kyūseikyō*, better known as *Sekai Meshiyakyō*, which has built two "practical illustrations or prototypes" of a Kingdom of God on earth, one in Atami, one in Hakone, and one being planned for the near future in Kyoto. In Atami the visitor will be unable to find any signs leading to *Kyūseikyō*, whereas he will find an abundance of signs leading him to "the Atami Art Museum". And arriving at the "museum" he will find that this name covers the Atami center of *Kyūseikyō*, which consists of an art museum with a beautiful exhibition of *kakemono*, *byōbu*, etc., a "sun house", a splendid park and a large hall for conducting their religious services. The center in Atami, the one in Hakone which incidentally has one of the most beautiful gardens in Japan, and the one to be built in Kyoto are to convey to the believers the feeling of happiness through beauty, demonstrating that the 'Kingdom of God' is not something hidden in the far-off uncertain future, but something here and now.

5. World Peace.

This point really belongs to four, but plays so prominent a role in the Modern Religions that it is taken as a separate point.

Nichiren Kyōsha (Tokyo) says: "The world is one. We want a world government". Article 14 in the 21 articles of *Perfect Liberty Kyōdan* states: "everything for the peace of the world". *Shin to Shin no Michi Kyō* (Ehime): "The nations constituting the world are one particle and should try their best to establish a world with truth and love. Everybody under heaven is not a stranger to each other but are brothers and sons of God. We regard the realization of a peaceful world with truth and love as the main aim of our teaching and as the will of God," etc.

The emphasis of "world peace" is not so much a dogma as an appeal to popular sentiment—the names of Hiroshima and Nagasaki have made a tremendous impact upon the Japanese people, and it is doubtful whether any Modern Religion could meet with popular support without emphasizing world peace and recommending itself as a means towards this goal.

6. The Relativity of All Religions.

In contrast to Christianity the Modern Religions are *inclusive*, with the notable exceptions of *Sōka Gakkai* and *Odoru Shūkyō*. They agree with the typical Buddhist view, that "all ways are good ways", that "We are all climbing Fuji-san, some from the side of Gotemba, some from Yamanaka, *etc*, not seeing each other as the mountain is between us, but meeting at the top and viewing the same moon". Most of the Modern Religions revealed this by the fact that in 1952 they founded the *Shin-shyūkyō-remmei* (League of New Religions which publishes a biweekly newspaper for the faithful of all Modern Religions); and they now try to cooperate in several other ways. Some of the Modern Religions are so inclusive that they only take care of their believers during their lifetime, leaving them in care of some Buddhist sect when they approach death. Others put a certain limit to their inclusiveness by maintaining that while all religions are good and true, theirs is slightly superior. And their tolerance does not prevent them from doing vigorous propaganda both in Japan and overseas.

It is a difficult problem to appreciate just what exactly is the background of the Japanese inclusiveness as it appears in Japanese religion. Is it just another illustration of the inability of the Eastern mind to say 'NO', the religious exclusive NO as mentioned by Soderblom; or is there also a specific Japanese background for this development? How great a role in this respect does the "marriage" of Shinto and Buddhism, first in the sixth and seventh centuries and later in the garment of *Ryōbū-shinto*, play? Has this marriage made the Japanese people more ready to regard religions as something to be united or mixed, something to approach with a selective and finally combinative mind? The influence of Christianity must also be considered: to what extent is it true that the Modern Religions simply cannot survive without being syncretistic, without taking over forms, expressions and teachings from Christianity as they are doing, some of them even going to the extent of incorporating Christ in their system? The writer of this article believes that here is a vital problem that must be further probed if we are to understand the Modern Religions and Japanese religion as a whole.

After briefly describing the main characteristics of the Modern Religions of Japan, and at the same time indirectly touching upon the reasons or the background for their success, a few remarks on the present situation in Christianity are in order.

The Modern Religions are definitely growing, although some of them are levelling off and others are disappearing—*Sōka Gakkai* with a monthly increase of up to 100,000 people (according to their own statistics) for the time being can boast of being the quickest growing religion in the world—while several of them have passed the million mark. Also economically they are expanding; according to the *Japan Times*, (Nov. 16, 1958), the budget for this year of *Tenrikyō* is the amount of 880 million yen, followed by *Risshō Kō-Seikai* with 600 million, PL Kyōdan with 380 million and *Konkyōkyō* with 300 million—compared with this the budget of *Jōdo Shinshū* (the largest Buddhist sect) is only 340 million yen.

The growth of the Modern Religions is having its repercussions on Buddhism as well

as on Christianity. The Modern Religions are taking numerous believers away from the Buddhist sects, causing severe financial difficulties and may result in the closing of numerous Buddhist temples. The Buddhists are awakening to the danger of the situation—Zen Sōtōshū's general secretary, Sasaki, remarked in his yearly report, March 7, 1957: "Buddhism is now beset by a danger such as it has never known since its beginning. This danger comes from the New Religions of Japan and their astonishingly effective propaganda methods. To survive it, it will take all our zeal and all our financial resources". One of the effects of the encounter of Japanese Buddhism and the Modern Religions will probably be that Buddhism is forced to enter an area of accelerated accommodation, changing it at a much more rapid pace than is the case with Buddhism on the Continent.

Compared with the growth of the Modern Religions, Christianity in Japan is almost standing still. *Kyodan*, e.g., records 11,385 baptisms in 1948, 15,765 in 1951 (the peak—just before the peace treaty with the USA), and only 7,521 in 1957—although its strength economically in 1957 was 17 times more than it was in 1948. There is an urgent need to probe deeper into the reason for the successful growth of the Modern Religions and the standstill of Christianity. The Modern Religions of Japan appear to have won the initial battle and filled the "religious post-war vacuum"—or have they?

Retirement Benefits

Although Japan is in some respects fast becoming a social-welfare state, the welfare benefits are hardly more than enough to provide a bare subsistence level of existence. For example, the average old age pension paid last year to persons over sixty who retired after having worked at the same place for twenty or more years, was ¥3,542 (approximately \$10) monthly. To aid those who do not come under any prevailing system, the government plans to institute a national old-age pension system which will provide up to ¥42,000 a year to all those above sixty-five years of age. The problem is becoming more acute in Japan as the life span increases. Fifty years ago the life expectancy for men was 42.8 years and 44.3 years for women. Today it is 63.2 years for men and 67.12 year for women. In the last decade alone average age has increased approximately ten years in each category.

Malnutrition

In spite of apparent prosperity, one out of every four Japanese is suffering from malnutrition, according to a report recently issued by the Welfare Ministry. Perhaps the bumper rice crops for the last few years have not been an unmitigated blessing, because the cause of the ailment is clear: too much rice and not enough fruit, vegetables, fish, and meat.

Here is a revealing and appeal-packed article about a people in exile—the Korean population of Japan. These exiles not only pose a real problem for the Japanese government but should be an object of concern to Japanese Christians and missionaries alike.

Koreans in Japan: Conflict or Reconciliation ?

IN HA LEE and JEAN E. SONNENFELD

“Koreans in Japan to return to Korea.” This heading has been in the news often lately. And behind it one feels the pathos of a people in exile, longing to return and rebuild their Jerusalem. But reading on, one finds that this is not the whole problem. To which Korea will these Koreans return? Negotiations are under way for Korean residents in Japan to return to North Korea if they so desire. But not only does the Republic of Korea oppose the return of any Koreans to North Korea, but most Koreans do not wish to go there. Neither do they wish to go to the Republic of Korea. Caught in the conflict between the two Koreas, and not really at home in Japan, where they have no citizenship, where can more than 600,000 Koreans set their roots and assume responsibility?

Most Koreans in Japan want to return to Korea after it has been re-unified and help rebuild a new country. However, the seemingly insoluble division of Korea has caused some to give up hope of returning, and they have applied for Japanese citizenship. Of these, about 14,000 have been allowed to become Japanese citizens. Even though some Koreans are Communist or extreme left-wing, and attract more attention than their numbers warrant, the majority do not wish to become actively involved in a conflict of ideologies, and want only to make a decent living for themselves and their families. Therefore they have chosen to remain in Japan for the time being, even though, being only sojourners whose numbers help to increase the unemployment problem, they are most unwelcome. In this mid-century era of homelessness, here is yet another homeless people.

Nevertheless, since they are part of a social group that is in conflict within itself, all Koreans in Japan are forced to become involved in the ideological battle. As has been made evident lately by parades and demonstrations, a struggle is going on in every Korean community in Japan between the rightists and the leftists. Extreme pressure is brought to bear, particularly by the Communist group, on other Koreans, to the extent that those who do not wish to conform with any party line are completely ostracized in the Korean community. In some communities where the Communist element is very strong, this *murahachibu* system of ostracizing the non-conforming minority is extremely strong, and causes utmost mental distress to peaceable Koreans who want only to mind their own business and earn enough money each day to support their families.

The Work of the Church

Working among these people and helping them to preserve their national identity, is the Korean Christian Church in Japan. Since the Church is always of necessity dealing with society, the Korean Christian Church in Japan is caught in the conflict between the Koreans and the Japanese. When Koreans started coming to Japan to study at the end of the nineteenth century, the Church came with them. In 1909 the first Korean missionary, the Rev. Suk Chin Hahn, came to Japan to work among Korean students in Tokyo. From this beginning the Korean Christian Church in Japan grew. After Japan annexed Korea, many Korean labourers, some of whom had lost their land, came to Japan during the 1920's and 1930's to find better opportunities for work in the fast-growing industries. And so the Korean Christian work in Japan spread from the student field into industry. Korean churches were established in the Kansai—in Kobe, Osaka and Kyoto—where today the largest numbers of Koreans are still, and where the greatest strength of the Korean Church is found. By 1923 the field was widening and the work increasing to such an extent that the Federation of Churches in Korea took over the responsibility for carrying on this work. Many ministers and workers came from Korea to work in Japan, so that churches were established as far as Kyushu. However, the work continued to increase so rapidly with the influx of Koreans into Japan, that a grave shortage of workers developed and a resolution had to be sent to the Federation of Churches in Korea asking for workers to be sent to Japan. Then in 1927, the Presbyterian Church in Canada, in co-operation with the Federation of Churches in Korea, sent its first missionary to work among the Koreans in Japan, Dr. L. L. Young. Korean churches spread rapidly from Kyushu in the south to Hokkaido in the north.

Then the Second World War brought both calamity and challenge to the Korean Church; leaders were imprisoned, and all but three of the church buildings were burned or destroyed. After the war, when the 2,500,000 Koreans in Japan were given the opportunity to return to Korea, all but about 700,000 of them left Japan. Only a few ministers and 300 church members remained.

During the war the Japanese had brought many young Korean men to Japan to work in the mines and heavy industries. Among these men was a large field for evangelism. In the villages of Korea there has been a quick acceptance of the Gospel ever since the first missionaries went to Korea about eighty years ago. However, the displaced, discontented Korean workers in Japan were too embroiled in their problems of daily living to concern themselves with the simple faith of the Christians in their homeland. Uprooted from a backward rural economy and deposited suddenly in modern, industrial, urban Japan, these young Koreans faced new and disturbing problems, and the Church had to discover a new way to help them within the situation in which they worked and lived. All too often these young men fell afoul of the law or turned to extreme left-wing organizations which promised them a better way of life if they fought hard enough for it.

In the *Mainichi* recently, a Japanese reporter told how he visited a sixteen-year old Korean boy who had been put in jail. When the reporter asked the boy why he had

joined the gangster group, the boy replied, "Because I am a Korean. Even if I were educated, I would not be able to find a job. Many educated Koreans cannot find work because the Japanese will not give jobs to Koreans." Very few Koreans can break into the professional field. Those who are employed work mainly as ragpickers and day-labourers, or run *pachinko* parlours, dance halls, movie theatres and restaurants. The blame for this situation among the Koreans in Japan rests with both sides. People easily forget the origins of the problem in past and recent history, and see only the present picture. When Japan annexed Korea she created the situation by which Koreans were forced to come to Japan, so that they filled the labour ranks when help was needed; now they only swell the ranks of the unemployed. Some Koreans, on the other hand, have reacted by assuming little responsibility for or respect toward the community in which they live, taking the attitude that they live in a foreign country, and therefore do not need to heed its laws or customs. With two peoples living side by side like this in a small, over-crowded country, the existing situation is not healthy. Reconciliation is necessary, but deeply rooted attitudes of discrimination and irresponsibility overshadowed by hatred on both sides, cannot be erased overnight by education or sentimentality. The problem is too much apart of the structure of society.

Reconciliation is Needed

Yet reconciliation must be effected in order to improve the living conditions of the Koreans, and to remove the poison of hate from the minds of both Japanese and Koreans. Only the Church, with its message of hard-working love, can provide the solution, which is found through repentance on the part of all persons, coupled with the willingness to accept forgiveness and to discover together the love of God working through His Church and society.

Today the Korean Christian Church in Japan has almost 2,000 members with fifty churches and preaching points from Sapporo in Hokkaido to Kumamoto in Kyushu. This is a small number of Christians in a Korean population of over 600,000. The Korean Church is trying to present to Koreans a message, not of conflict, hatred, indifference, or irresponsibility, but of struggling love, which must purge the individual often at cost to himself in order to effect a reconciliation that will provide fulfillment for all persons of all the gifts within themselves. Thus the Church speaks to all Koreans to show them that the Kingdom of God, though among us, transcends the present interests of Communism, secularism, or the desperate round of pleasure and forgetfulness. In its unique situation in a foreign country, the Korean Christian Church in Japan can stand over against any organization and bring a message of reconciliation to all Koreans in conflict.

Though the situation of many Koreans in Japan seems hopeless because of discrimination and grinding poverty, the Church brings to its people a message of hope, not of a utopia to be found in some other country or in the distant future, but in the here and now where our Lord rules with His love and His comfort. To the Japanese Church, the Korean

[Continued on page 306]

Recently various groups of Christian workers have been making frequent "field trips" to the shrines, temples, and headquarters of Japan's many and varied religions. Here is a simple but significant account of one such "pilgrimage" by a group of Lutheran missionaries.

A Lutheran Tour of Pagan Temples

KENNETH J. DALE

An inviting eighteen-hole golf course which helps to teach that "Life is art" . . . an approach to the "holy ground" where the human race originated . . . a solemn procession of saints with cleaning buckets dangling from arms uplifted in prayer . . . a lecture by the world's only Caucasian Buddhist priestess . . .

These were some of the highlights that marked a unique pilgrimage made by some 125 Lutheran missionaries in Japan in April, 1959. Our adventuresome group travelled in chartered buses for two days, going from Osaka to Kyoto, *via* the PL Religion's General Headquarters and Tenri City. By the end of the second day we all agreed that our main purpose, namely, studying the new religions movement (*shinko shukyo*) in Japan, had been adequately fulfilled, and that we had had a generous bonus of fellowship and sightseeing besides.

The first of the four main interest points was the PL (Perfect Liberty) General Headquarters in Minami Kawachi, a suburb of Osaka. We were impressed by the elaborate physical plant of PL, which indicates the optimistic attitude of this religion to be a world-wide movement. We were told that the Roman letters "PL" have been chosen in preference to a Japanese name because the universal English language is considered most appropriate for a universal religion.

Since the motto of the PL Religion is "Life is Art", and salvation lies in living artistically, it is natural that one finds here at the so-called Eternal Headquarters extensive facilities for the teaching and practice of the fine arts, such as sculpturing, music and poetry, and for the gymnastic arts, among which golf ranks very popular. We became keenly aware of the importance attached to sports as we were kept waiting some two hours while the Holy Father (Mr. Tokuchika Miki) finished his morning golf game before coming to address us. Many of us were intrigued by the main sanctuary where we were addressed. This focal point is a scroll which is concealed behind a screen back of the high altar. We were told that on this scroll are written the words *Dai-gen-rei* ("Great-original-spirit"). The Holy Father did deign to address us briefly, and by the time he waved goodbye to us from the rear seat of his pale green Cadillac, we had discovered him to be quite personable and not at all averse to human feelings.

The second stop on the study tour was at Tenri City—a city the entire life and activity of which centers around what is called Japan's most powerful religious movement, Tenrikyo,

("religion of divine wisdom"). We were awe-struck as millions of pilgrims before us have been by the magnificent buildings in classical Japanese architectural style which compose the main sanctuaries of this religion, as well as by the *Oyasato-yakata* ("mansion of mankind's birth-place"), which is said to be the largest edifice in Japan. It is built of solid concrete and can house some 12,000 visitors.

In the vast *tatami*-mat floored Mother Temple are the unique symbols of Tenrikyo—the *jiba* ("native place of all human beings") and the *kanrodai* (a pillar eight feet high made of 13 hexagonal wooden pieces which will turn to stone when all mankind has been saved). Interestingly enough, the *kanrodai*, around which the ceremonial dance which effects salvation is performed regularly, cannot be seen by visitors for it stands directly on the earth, far below the level of the high floor. Moreover, directly above it is the sky, since the roof is made with an opening at that spot.

But these sacred places and sacred concepts as taught by the foundress, Miki Nakayama (1798-1887), through the sacred scriptures which she wrote and in which she revealed the will of *Tenri-o-no-mikoto* ("God the parent") are not the only things to marvel at in Tenri City. A few minutes' drive took us past handsome school buildings and campuses which our guide told us constitute the Tenrikyo educational system. Here are a kindergarten, elementary school, middle school, high school and a fully accredited university. What is more, the university library, where we were invited to browse through the endless stacks, houses the world's finest collection of works on the subject of the Christian Mission in Japan! American scholars often avail themselves of these splendid research facilities.

The second day brought us to Ittoen in the suburbs of Kyoto. Ittoen (literally, "garden of the one light") is a garden-like compound making up in natural beauty what it lacks by way of buildings and property. In a small lecture hall set in the midst of pine-covered hills and rock gardens scented with azaleas and cherry blossoms Mr. Tenko Nishida spoke to us quietly and humbly about his religion. Mr. Nishida, the founder and head of this new religion, an old gentleman in his eighties, told us that the essence of the Ittoen religion is to live in harmony with nature, being born anew by the providence of Light (the Divine), and, living in poverty without concern for one's own welfare, to serve one's fellowmen in the humblest way possible.

Most people laughingly refer to this religion as the *obenjo shukyo* (literally, "latrine religion"), because its adherents go about town offering to clean people's toilets. Mr. Nishida explained that they have chosen the cleaning of latrines as their main form of service simply because doing this work is considered the lowest and most humble form of service. He likened this kind of service to Jesus' washing his disciples' feet. He also reminded us that the view of life which guides the Ittoen community (the religion consists of just this one community of families all of whom live communally in the Kyoto compound) is not far removed from Jesus' admonition, "Take up your Cross and follow me." You can imagine that we missionaries did some serious reflecting on our own loyalty to our Lord, the suffering Servant, as we watched the procession of believers leaving the compound prepared with buckets for their day's humble labor—faces earnest, hands clasped

in prayer.

The afternoon of the second day was spent in a significant visit to the Daitokuji Temple of Zen Buddhism. Here we enjoyed a uniquely delicious vegetarian meal prepared by the 600-year-old dynasty of Zen chefs, and here Ruth Sasaki, the celebrated American priestess of this sect lectured to our group. However, since this visit lies outside the realm of new religions, I will omit further details of this part of our trip.

The first night, after our evening fare of rice and side dishes at a large Japanese inn in Kyoto, we assembled to reflect upon the religions we had studied during the day and upon the significance of the whole phenomenon of the new religions of present-day Japan. Since the purpose of our trip was not to pronounce judgments but rather to be astute observers, I cannot share anything except random impressions expressed during that discussion period. Among the factors that make for the comparative success of these religions were noted such things as the following: There is a visible leader (who, in some cases is near to divinity); they have grown purely out of Japan; they appeal to the natural desire for happiness and material gain but at the same time there is an element of mysticism and other-worldliness; local leaders are usually laymen; their language is generally non-technical; local meetings give ample opportunity for informal discussion and airing of everyday problems, *etc., etc.*

Of course many negative features, as seen from the Christian point of view, were also noted. Among these were the prominence of the self-glorification motive, the minimum of moral demand, the absence of the need for repentance, and the like, to say nothing of the lack of the knowledge of Jesus Christ.

Our group was unanimously enthusiastic about the benefits of this study trip, the success of which was in no small part due to the careful planning of Harry Thomsen of the Kyoto Christian Center for the Study of Japanese Religions. We felt that by studying these religions first-hand we had gained not only a better understanding of four significant religious movements, but also a deeper understanding of the needs and longings of the Japanese heart, and a deeper appreciation of the richness of Christian truth as well.

[Continued from page 303]

Christian Church in Japan is demonstrating by co-operation in the N. C. C. and in other ways that we are all one in Christ, whether Greek or Jew, Japanese or Korean, and that the insights each has received from God can be shared with fellow-Christians so that all may be enriched. To the Japanese nation, this Church proclaims that Christ died and lives for all, whether for Japanese or Korean leaders, for Japanese farmers or for Korean day-labourers. Those who were "not God's People" have been transformed by God's love into the Christian Church, and only in the Church can be found the home of all peoples.

The Religious World

—Some Random Notes—

Compiled by *WILLIAM P. WOODARD*

GENERAL

Japan's Population Growing Older

The Population Problems Research Council has recently published an important analysis of conditions in this country. With an area smaller than California, Japan's population today ranks fifth in the world. It is exceeded only by China, India, Russia and the United States in that order. In density it is third only to Netherlands and Belgium. The population is growing older and with it comes some serious problems, the greatest of which, of course, is the perennial problem of full employment. The population peak is expected to be reached in 1965, but it will be another five years before the results of the current practice of birth control will be felt. One noticeable change in the postwar period is the decline of emigration. During the last five years less than 50,000 people left Japan for homes overseas.

Sohyo and the Communist Party

Many people were shocked in late June to learn that the president and secretary-general of the Japan's largest union, the General Council of Japan Trade Unions (Sohyo) had stated publicly that they were prepared to support Japan's Communist Party, if the latter would abandon its espousal of "armed revolution" and follow in-

stead a program of "revolution by peaceful means." Four days later the executive board of the union released a statement to the effect that they would cooperate with the Communist Party "wherever conditions exist to make such a course commendable." This only slightly modified the previous statement which again reveals the leftist character of Sohyo's leadership.

Police on Alert

Riot cars with hundreds of police on the alert for trouble are no unusual sight these days around the Metropolitan Police Headquarters in Tokyo. About 20,000 labor unionist, Korean residents, students and rightists demonstrated on June 24th. According to the Asahi Evening News for June 23rd, one thousand special troopers were "mobilized by the Tokyo Metropolitan Police Board to guard against possible clashes during a series of public meetings both for and against the revision of the US-Japan Security Treaty."

Korea and Japan

In spite of the bitter opposition of the Republic of Korea (South Korea) the Government has decided to repatriate any Korean residents of this country, who express a desire to return to their homes in

North Korea, and the Republic of Korea broke off all negotiations and trade with this country. Therefore, Japanese fishermen, captured by the forces of the Republic of Korea for crossing the debatable Rhee Line, were faced with the prospects of languishing in detention camps and prisons in Pusan with no prospects of being returned. However, on July 31st the Republic of Korea suddenly proposed an unconditional resumption of the dealocked negotiation for normalizing relations. Then a few days later, probably as a gesture of good intentions, the Republic of Korea government announced that 122 of 142 Japanese fisherman detained in a foreigner's detention camp near Pusan were eligible for repatriation.

Anti A-H Bomb Council

Introduction into the agenda of the Anti A-H Bomb Council's August meeting in Hiroshima of the proposed revision of the US-Japan Security Treaty made the political character of the Council more clear than ever and resulted in many organizations withdrawing their support of the meeting and the refusal of the national and prefectural governments to give any financial support to the organization. From the very outset the humanitarian interest of the Council has been overshadowed by the political and markedly leftist activities of its leadership, but never was it quite so clear as this year. Those responsible can hardly expect the government in power to sponsor and subsidize a movement which is opposing one of the government's major projects.

Bicycle Racing Scandals

It begins to look as if bicycle racing will be outlawed because of the many riots and alleged scandals which characterize this form

of public entertainment. According to reports, the 220 police at the Chiba races in July were equipped with patrol cars, walkie-talkie radios, gas guns and bullets, and gas masks. As usual in cases like this, the tax revenue received by the prefectures is a strong deterrent to their abolition.

Amnesty not Misused

Although it was feared that there would be misuse of the amnesty in connection with the marriage of the Crown Prince by the release of a large number of those convicted of election law violations, it is reported that the total number released as of June 30th was only two hundred seventy-nine and that only fifty-four of these were convicted of election law violations.

Doctorless Communities

The Government has announced a five year plan to establish state-supported medical facilities in 270 of the 893 doctorless areas in Japan.

The Japan Teachers' Union

The Japan Teachers' Union continues to be in the news as it consistently opposes the policies of the government in power whenever an opportunity presents itself irrespective of their relationship to problems of education. Typical of much that happens throughout the country was the case of the director of the Tokyo Metropolitan Government's Education Bureau, who was locked in his room by representatives of the union when discussions regarding the enforcement of the controversial efficiency rating system broke down. As an aftermath of the demonstration, in which more than one thousand teachers are estimated to have participated, some of the demonstrators staged an all-

night sit-down strike in the director's office.

Three of the union leaders were arrested the next day in connection with a demonstration of more than two thousand teachers.

The Government is taking an increasingly stiffer attitude toward the violence of the Teachers' Union, which continues to characterize its actions. The activities against the efficiency rating system and revival of ethics courses are well known. In July a clash occurred over a seminar conducted by the Ministry of Education in connection with changes being instituted in the primary school curriculum. Some one hundred teachers tried unsuccessfully on one occasion to crash the seminar which was attended by approximately five hundred principals and teachers; but they succeeded the next day in entering and disrupting the program for more than an hour.

In Osaka 118 teachers were disciplined for taking part in mass furlough strikes during the year.

Evidence of dissatisfaction among the rank and file of the teachers over the tactics of the union leaders increases, but no serious division has yet appeared to threaten the solidarity of the union. In Nara prefecture, for example, six hundred teachers are reported to have withdrawn from the Yoshino local union and in Osaka a mass withdrawal from of the Sempoku Chapter was reported; but there is no evidence of general dissatisfaction.

It is generally understood that officers representing the more moderate faction of the union were elected at the June Meeting of the Union, but the public would hardly be aware of this.

Students

Tokyo University lodged a strong protest with both the Socialist and Communist parties for "disturbing the peace and order of the campus" by having representatives attend a banned meeting organized by the local chapter of the National Student Federation of Student's Self-Government Associations (*Zengakuren*).

* * *

Thirty students launched a sit-down strike to protest disciplinary measures taken by Tokyo University authorities against three student leaders who held a rally against the establishment of an Ordinance Course.

The heads of student departments of seventy-two national universities met for two days to discuss ways of curbing the activities of the organization, which is more active in political matters than anything else.

House of Councillors Election

The Liberal Democratic Party won seventy-one out of 127 contested seats in the House of Councillors, and the Socialist Party won 38 seats, giving them a total of eighty-five. Thus, the Socialists control more than one-third of the Upper House's 250 seats and can prevent the passage of any unacceptable constitutional amendments. Asked why the people did not give the Socialist Party a mandate, Professor Tamio Kawakami, a lecturer at Aoyama University, said that the "people feel that the party is not qualified because it is like a ship being steered by skilled seamen but without a compass."

The voting rate of 85% of eligible voters is regarded as ideal

Among twenty-three persons seeking four seats in the House of Councillors, two of

the successful candidates were women. Mrs. Yasu Kashiwabara of the Soka Gakkai, who ran as an independent, headed the list. Miss Fusae Ichikawa, the runner-up, had the support of women's organizations even though she refused to campaign by riding through the city in an open truck as other candidates did. Moreover, she would not permit contributions of more than ¥1,000 from any one individual.

SHINTO

Former Prime Minister Shigeru Yoshida was the principal speaker at a recent meeting at the Imperial Hotel early in July to inaugurate an organization to raise funds to re-establish the Jingu Kogakkan, a prewar government institution in connection with the Grand Shrine of Ise for the training of men for the Shinto priesthood. Mr. Yoshida is reported to have urged the importance of Shinto as the basis of national unity. A resolution adopted at the meeting called for the raising of a fund of \$550,000 as a start in establishing the new institution which is expected to require a minimum of \$1,400,000. Early in the Occupation in connection with the disestablishment of Shinto the Jingu Kogakkan was abolished because it was a government institution. The Kokugakuin University in Tokyo, a private institution of the same nature, was not interfered with and today is prospering. Those who think that abolition of the Jingu Kogakkan was part of an attempt to suppress Shinto should consider this fact before they express their opinion on the subject.

* * *

The main sanctuary of the Grand Shrine of Izumo, which was destroyed by fire in May 1952, has been reconstructed at a cost

of \$355,000. Prince Takamatsu, the Honorary President of the Reconstruction Council, Princess Takamatsu, and the Honorable Naotake Sato, former ambassador to the USSR and president of the Council, were present at the dedication which was attended by an estimated 3,500 people.

BUDDHISM

Dr. Shinsho Hanayama, who retired this spring as head of the department of Indian Philosophy of Tokyo University, left in May to become bishop of the West Honganji Mission in the United States. The sect is reported to have 15,000 members there.

* * *

A roving Buddhist monk from Hiroshima committed suicide on June third in front of the official residence of the Prime Minister by the traditional method of *hara kiri*. His action was in protest against Japanese rearmament.

* * *

The most sensational election news for the religious world was undoubtedly the success in the Upper House elections of all six candidates belonging to Soka Gakkai, a religious organization affiliated with a relatively small but very old sect of Nichiren Buddhism. In previous elections all of its seventy-five candidates were elected to ward assemblies in Tokyo and four of its twelve candidates were elected to the Tokyo Metropolitan Assembly. Startling as the news was, there is no evidence that the religious world is seriously disturbed over the possibility of this somewhat fanatical sect, which is estimated to have approximately a million and a half members, becoming a serious political problem.

CHRISTIANITY

Protestantism

In connection with the retirement of the Reverend Frank Cary, Japanese friends at Doshisha University have started a campaign to raise a scholarship fund of two million yen (\$5,500) as a memorial to his more than forty years of service in this country.

* * *

A Kwansei Gakuin University student won the English Mainichi trophy at the 13th Annual English Oratorical Contest held in July. Second place was awarded to an Aoyama Gakuin student and third place to one from Sophia (Catholic) University.

* * *

The Reverend Reiji Oyama, pastor of the Takatanobaba Independent Church in Tokyo returned in June from a three-month tour of evangelism and friendship to the Philippine Islands. Mr. Oyama's trip was sponsored by the Japanese Overseas Mission, a conservative group of Japanese and missionaries. According to Japan Harvest "an interesting sidelight of the ministry of Reverend Oyama was the signing, by representatives of thirty-three evangelical churches of the Philippines, of a document granting forgiveness to the Japanese nation for the wartime cruelties of its soldiers."

* * *

Leaders of the Japanese Fellowship of Reconciliation (*Yuwa Kai*) sent a letter to "the man who dropped the bomb on Hiroshima." Hearing of his unfortunate mental condition, they wrote: "We wish you to know that we regard you as a victim of war in the same way as those who were injured in the war; and we are praying for your complete recovery and that the day shall

come when you will join the forces of good will, forgiving any wrongs of the past on either part, and work for establishing a peaceful world, a world of reconstruction and love."

* * *

Ground-breaking ceremonies for a new library building were observed at International Christian University on Monday, June 22. The new structure will cost \$425,000, the bulk of which was contributed to the ICU Foundation in New York by an anonymous giver. There are some 90,000 volumes in the present library, which has space for only 88,000. The capacity of the new building will be 157,480 volumes and the various reading rooms will seat 352 persons.

* * *

A four-week conference of Asian educators was held at International Christian University during July. Twenty-five professors from eight Asian countries representing some fifteen universities attended. The purpose of the conference was to develop better guidance of college students. Among the speakers were Dr. Masamichi Royama, president of Ochanomizu University, Dr. Tatsuo Morito, president of Hiroshima University, and Dr. Michio Takeyama of Tokyo University. Dr. William Max Wise of Teachers' College, Columbia University, New York City, acted as consultant. The seminar was backed by the National Federation for the Study of Student Problems and Asia Foundation provided some of the funds.

* * *

At International Christian University Professor Arthur P. McKenzie, who has been teaching in Japan since 1921, was honored in connection with his retirement by being made professor emeritus.

* * *

The first summer Institute of Linguistics was held for four days in July. Eighty linguistics specialists from all over Japan attended.

* * *

A new church building for German-speaking foreign residents in the Tokyo-Yokohama area was dedicated in Shinagawa Ward in May. The Reverend Harald Oehler of the German East Asia mission is pastor.

* * *

A seventy-year old Japanese cobbler who mends shoes by day and spreads the gospel by night was one of six people selected this year to receive the Asahi Newspaper's Better Society Award. For the past forty years Den Watanabe has devoted his extra time and money to teaching the Bible both in his neighborhood and throughout the country.

* * *

Two Hawaiian nisei are due to arrive in Japan as missionaries of Jehovah's Witnesses after their graduation from the Watch Tower Bible School of Gilead in New York state.

* * *

Catholicism

Nagasaki has been made a metropolitan see by Pope John XXIII and Archbishop Paul A. Yamaguchi has been named as its first archbishop. Suffragan dioceses of the new ecclesiastical province are Fukuoka and Kagoshima. (The ecclesiastical province of Nagasaki, not to be confused with the political entity, Nagasaki Prefecture, includes the archdiocese of Nagasaki, and the suffragan dioceses of Kagoshima and Fukuoka, that is, all of the island of Kyushu. The bishops of the suffragan dioceses are called suffragan bishops in respect to the archbishop because they have a right to vote in the provincial council—"vote" in Latin being "suffragium". In the archdiocese of Nagasaki, which covers practically the same area as the prefecture, there are approximately 76,000 Catholics in a population of some 1.8 million. The percentage of Catholics in the other dioceses is much smaller.) On July 15th a party was given by the Governor of Nagasaki Prefecture honoring the new archbishop.

COMING

A Missionary Study Seminar

on

THE MISSIONARY IN THE NUCLEAR AGE

Date: January 4-7, 1960

Place; not yet determined

Sponsorship: An *ad hoc* committee composed of Hideo Aoki, Gordon Chapman, Raymond Hammer, B. L. Hinchman, Albert Huston, Paul Peachey, Marvin Tack, George Theuer and Newton Thurber.

Watch for later announcements

The Book Shelf

Compiled by *THOMAS McDANIEL* and *HOWARD HUFF*

RELIGIONS IN JAPAN AT PRESENT

Edited by the Institute for Research in Religious Problems.

Tokyo, 1958, 68 pp., ¥ 200

This attractively prepared booklet contains some sixteen brief articles on various subjects relating to the religions of contemporary Japan written by Japanese scholars and religious leaders. It is in English. In addition to the articles there are many photographs, including thirteen full pages of pictures of famous worship sites associated with certain mountains of Japan.

The Chief Editor, Prof. H. Yamada, offers the work with "the heartfelt wish" that it might contribute to the establishment of "harmonious relations among mankind, so that they may heartily enjoy life." In general, the book treats religion as a tool which man is to shape and use for his own benefit.

One weakness of this little volume lies in the fact that its writers are asked to deal with quite sweeping subjects in a very short space. The compression necessitated by this brevity results in a disappointingly superficial or incomplete treatment of the matter at hand. The article on New Religions (pp. 23-26), for instance, hardly does more than to assert the commonplace that in the climate of religious freedom following the war the new religions have become very active. The names of several of these religions are mentioned, but almost nothing is said of their distinctive doctrines and characteristic social manifestations.

Another general comment might be that while the English in some of the articles is quite good, in others it is occasionally rather awkward and

obscure.

Giving attention to some of the individual essays, we notice first one by Dr. T. Ishizu on the essence of religious experience (pp. 3-5). Religion is a special attitude toward life by which man is able to achieve peace in the midst of frustration. He suggests that if the discrepancies of life could be completely removed, then religion would be no longer necessary. He is convinced, however, that suffering is an essential element of human existence. For this reason he believes religion will always be indispensable. The implications are clear. There is no objectively real living God to whose loving will man ought to submit. Religion is merely a means by which people attempt to resolve the problems inevitably associated with the fact of their existence. If these problems could be removed, the need for religion would disappear. This is a good example of relativistic pragmatism in religion. Though Dr. Ishizu purports to be speaking of religion in general, his statement that man must learn to adjust to "the very nothingness of the structure of being" (p. 5), betrays a Buddhist bias.

Dr. H. Nakamura gives a very frank estimate of the present condition of Buddhism in Japan. Buddhist influence on Japanese intellectuals is rather negligible. Its dogmas are now unintelligible to the public, and people at large show little interest in this 'national religion'. Priests chant sutras, or holy texts with due solemnity in rituals, but they are nowadays

nothing more than mere repetitions of vain formulae. The Buddhist ideals of human conduct have long been forgotten. . . . Buddhist activities that can still be seen in Japan deal almost exclusively in connection with ancestor-worship and the funeral ceremony (pp. 11-12).

Though Dr. Nakamura takes account of recent evidences of revival in Buddhist circles, he feels there must be a return to the zeal of such great ones of the past as Hoonen, Shinran, Doogen, and Nichiren. He regrets "the ridiculous worship of the Emperor as a living deity," and would like to see the people of Japan "devote themselves with the same ardour to the true faith of Buddha as they did hitherto with regard to Emperor worship" (p. 13).

Dr. K. Kan's paper sets forth the relationship between the slow progress of Christianity in Japan and the difficulty of translating Christian ideas into Japanese terms. Christians must use words which by history and natural association in the minds of the people convey non-Christian meanings. As an example, Dr. Kan notes how *shuukyoo*, the Japanese for "religion" which means literally "the teaching of a sect", leads to the belief that Christianity is merely the teaching of Jesus as Buddhism is the teaching of Buddha. For this reason, Dr. Kan points out, Japanese do not understand that the heart of Christianity is a present relationship with the living Christ. He aptly observes that to most Japanese:

Religions are merely the manifold manifestations of the same essence of religion in the phenomenal world. If Christianity is understood in such a way, we shall soon lose the absolute necessity of propagating Christianity in Japan. The indigenous religions in Japan are equally good. Why do we Japanese need a foreign religion like Christianity (pp. 16-17)?

He concludes that, "the basic reason why Christianity is making such a slow progress in Japan is that Christianity was not preached as it is presented in the Bible" (p. 17). By this statement he intends to underline the absolute requirements of Biblical realism. As a Christian, I find Dr.

Kan's remarks quite to the point.

The pragmatic attitude of contemporary Shinto scholars is made evident in Prof. T. Iwamoto's essay on present problems of Sectarian Shinto (pp. 18-22). He notes that as a means of revitalizing this religion, the "attributes of deities and the contents of doctrines are the subjects of rigorous and critical examination" among Shinto leaders. Since they feel that the absence of a definite set of holy Scriptures is a handicap to the growth of Shinto, "materials are now being collected for the compilation of their sacred book" (p. 21). It is maintained by Prof. Iwamoto that the superiority of Sectarian Shinto over older religions such as Christianity lies in the fact of its "greater adaptability to the needs of the times" (p. 22). Because Shinto is not bound to fixed doctrines and specific historical events, it can be tailored to suit the requirements of modern life. Where could one find the practice of idol-making at a higher level of sophistication?

Dr. R. Masunaga attempts to answer the question, "What is Zen?" in only three pages. Under the circumstances, he does a very acceptable job, though the compression of material produces some sentences which are little more than listings of Chinese names and Chinese terms. It appears that the reader would need a rather substantial knowledge of Zen before he could understand some portions of this explanation of Zen.

Religious cooperation is urged by the General Secretary of the *Japan Council for Inter-Faith Cooperation*, Mr. S. Imaoka (pp. 38-40). He reveals the fundamental character of this organization in the following words:

Much as the individual members of the Council believe in their own religions with great enthusiasm, they are not religious imperialists (*sic*) eager on proselytism and conversion of all mankind to their own religions. All religions, they think, are complementary of each other and one of them will develop its originality by a deeper understanding and cooperation with other religions (p. 39).

Here we meet once more the relativistic attitude

toward religious "truth" which is characteristic of most essays in this booklet. Mr. Imaoka closes his paper with this revealing personal testimony: "I have gone through Buddhism, Christianity and Shinto in my spiritual pilgrimage." He adds, "Such an experience as this is not a rare case among Japanese people. There is a saying in

Japanese: Christening by Shinto, burial by Buddhism" (p. 40).

Space will not permit comments on other articles. The booklet on the whole is well worth reading as an index to the general attitude of non-Christian religious leaders and teachers in contemporary Japan.

Tucker Callaway

JAPANESE RELIGIONS:

A Quarterly Issued by the Christian Center for the Study of Japanese Religions.

Kyoto: Christian Center for the Study of Japanese Religions, Undated 34 pp.

After several years of discussion a proposal made at a meeting of the International Missionary Council in Germany some years ago is at last being implemented in Japan. A competent NCC-sponsored committee has been organized and a beginning has been made under the leadership of Dr. Tetsutaro Ariga of Kyoto University and the Reverend Harry Thomsen, a Danish missionary, in the establishment of a center for the study of Japanese religions and culture. Financial support now comes from Mr. Thomsen's mission but it is expected that funds from other sources will also be made available.

The first two numbers of JAPANESE RELIGIONS, the quarterly which is the organ of the Center, are modest beginnings of what it is hoped may become an authoritative source of information for the Christian worker in this country. The sponsorship ought to be a sufficient guarantee that the contents will stress not only long-range background material, but also data that is of immediate relevance for the Japanese pastors and missionaries, and this is born out somewhat by a review of the first two issues. But a careful examination of their contents raises some questions as to whether the goal of the project has been sufficiently and clearly defined.

To begin with, the magazine is to be bilingual; yet, except for one article by the former communist writer, Rinzo Shiina, which is presumably given in full, only excerpts of some of the articles have

been given in the Japanese language. This is unfortunate. If this reviewer is not mistaken, the idea of establishing study centers did not arise because of the necessity of educating missionaries for the task of evangelization, important as that is. It was primarily to enable the indigenous Christian workers to better interpret the Gospel in terms which would meet the non-Christian inquirer on his own ground. In other words, the primary reason for having a study center in Japan is to help the Japanese pastors better understand the current situation and to interpret the eternal Gospel in terms of present day life.

This is not to say that the missionary is not entitled to have some material presented in English. He is, and it is hoped that there will be a great deal for him. But the Center and the *Quarterly* will not perform their most important task, unless they focus their main efforts on the Japanese Christian worker. They are not without some understanding of their own culture, and there is no lack of amateur speculation and sensational writing in this field. But there is a serious lack of authoritative interpretative material. This the Center should provide.

In undertaking this project there will be a temptation to broaden out and discuss matters which more properly belong to the *Japan Christian Quarterly*, for example. It is to be hoped that the mission of the Center will be clearly defined and that those responsible will give their attention

to a very limited field which has been neglected for so many years. If this magazine is to compete with the *JCQ*, then the entire project should be reconsidered.

One or two minor matters call for brief comment. In the first place, it is time for Protestant writers to call a halt to the constant note of defeatism which creeps into so much that is published. On the first page of the second issue the editor states that the growth of Christianity has come to a virtual standstill since 1951, and in one of the articles a writer implies a "decrease in the number of believers."

In the second place, the use of initials such as S. G. for Soka Gakkai, and N. S. for the Nichiren Sect is not good style and does not make for easy reading. In the third place, although in a magazine of this nature the use of Japanese technical terms is very desirable, care should be exercised to be absolutely accurate and to make the meanings clear. After reading these issues, most of the readers will

still not know what the word *mandala* means; and they will not know the correct way to write the name of the founder of Buddhism because it is written both as *Sakyamuni* and *Shakamuni*. *Shakamuni* is the correct romanization of the Japanese pronunciation of *Sakyamuni*, which is the Sanscrit form of the name.

The subscription price is ¥ 1,000 a year. In order to encourage those who are devoting their efforts to this work, every missionary who can possibly do so should send in this amount at once to JAPANESE RELIGIONS, The Christian Center for the Study of Japanese Religions, 10 Daido-cho Shugakuin, Sakyo-ku, Kyoto. Japanese pastors cannot afford this amount and some way should be found to subsidize the magazine so that they can get it for not more than ¥ 300. Except for board offices and a few others specially interested, those abroad can afford to wait until the Quarterly has found itself.

W. P. Woodard

THE COMPLETE JOURNAL OF TOWNSEND HARRIS

Introduction and Notes by M. E. Consenza, with a Preface by Douglas MacArthur II.

(Second) Revised Edition, Tokyo: Charles E. Tuttle Company.

1959, xix 616 pp. ¥ 1,800 (in U. S. A. \$ 7.50).

The man in public life who goes to the trouble of leaving behind elaborate records of his daily acts and reflections almost inevitably finds himself not only writing for, but also acting for his future unseen audience. If Townsend Harris fell into this familiar trap too often, it is hardly for us to be too harsh with him; Tokugawa Japan still got far better than she deserved in this amazing man, and in spite of all his pretension and posing, and in spite of his constantly taking himself far too seriously, his journals still make good reading today, quite apart from their great and obvious historical value. Few moderns in Harris' position could even begin to match him as a narrative writer, much less as a diplomat.

If anything detracts from the readability of his

journals, it is this same habit of his taking himself just a little too seriously, and often at just the wrong time. As the first U. S. consular flag is hoisted in the Japanese islands he must add to his entry (Sept. 4, 1856): "Query,—if for the real good of Japan?" By this same token, he is at his best in his many quite casual descriptions of the Japanese scene; his note (Nov. 9, 1856) that "the Japanese have excellent provisions for *watching* fire, though the appliances for extinguishing it are not so good" is typical of the many such delights to be found scattered throughout these pages, well hidden among what Harris doubtless regarded as the really important parts of these journals. From these pages emerges, above all, a lonely man, a sick man, and, as he met rebuff after rebuff from the

Tokugawa officials (who were having plenty of real troubles of their own around this time, about which Harris knew next to nothing), an increasingly disappointed man.

At any rate, it is Harris as a Christian witness in which the readers of this journal will presumably be most interested. The reviewer has already heard several Centennial sermons pointing to him as the very model of a Christian layman if not a veritable proto missionary. The journals contain much material bearing on this aspect of Harris; and if his frequent references to his religion are not, to this reviewer at least, of the most edifying sort, probably again nothing much more than Harris' somewhat exaggerated sense of his own importance is to blame.

His account, under date of Dec. 6, 1857, of the first reading of the Morning Prayer service in the city of Edo is a thrilling one; that is, it thrilled the reviewer until Harris went on to point out that he himself realized just how "the events of this day at Yedo will ever be of interest." Nor does reviewer find particularly inspiring the following comment, under the same date, in connection with the same celebration of Divine Worship: "What is my protection? The American name alone. . . ." Even if the *Bakufu* officials had known what was going on inside Harris' closed room that December Sunday (and no one seems to have known, or, the worse for Harris' ego, to have been in the least concerned if they did), if they could have had access to these journals they might have been forgiven for thinking it a purely political act, completely free of any religious implications at all. Such it clearly was to Harris, at any rate.

Much the same is true of his own observance of Sunday, which clearly became more and more strict the longer he stayed on at his lonely post in Japan. On August 24, 1856, he refuses either to meet with or even to receive a message from a Japanese delegation luckless enough to pick that day to come out to his ship, for the reason that "it is Sunday." On the following Sunday (August 31) he again refused "to see anyone on Sunday.

I am resolved to set an example of a proper observance of the Sabbath, by abstaining from all business or pleasure on that day." This naturally appears to have confused the Japanese no end; but it would have confused them even more could they have glanced at these journal pages to learn that earlier, on Sunday April 10, 1856, Harris had been busy enough, taking time out from a full day of writing letters (though dating them the next day, to be sure!) ordering chutney, and other items, to have his Chinese tailor brought on board tied hand and foot, in connection with the settlement of a little labor dispute that had arisen between them. Nor were many of Harris' other Sundays before his arrival in Japan, according to the record of his own journal, notably sedate.

Harris is nothing if not frank about every detail of his work in Japan, however, and this frankness saves him, for this reader, from all but the most overpowering doses of his own self esteem. There is not a bit of bluff about the man when, for example, under Nov. 7, 1857, he notes with glee that he "can remit to New York some \$6,000 per annum as my savings out of salary of \$5,000!" Nor does he hesitate to go on and describe in considerable and loving detail the exchange manipulations which made this little masterpiece of private high finance possible. Credit is also certainly due Cosenza, infatuated with Harris' memory as he was, for letting such revealing passages survive.

This reprint is most attractively got up, with a gay dust jacket and a handsome binding, in every way a credit to the imaginative book manufacturing for which the Charles E. Tuttle firm is becoming rightly famous. The title page says that it is, in addition to being a reprint of this long unavailable volume, a "revised edition," but it does not make it clear exactly what this means, or who has done the revision, if any there is. One would on the face of it suppose that a "revised edition" would be one with some revisions. Not having a copy of the 1930 original edition at hand with which to compare it, the

reviewer cannot state that there are no such revisions, but if there indeed are, they are typographically impossible to distinguish from the rest of these well reproduced pages. If there are indeed any revisions here, one is justified in asking why there are not more of them. If this is indeed a "revised edition," why have not the notes, many of which were out of date when written in 1930, not been revised to bring them up to our modern state of knowledge of Harris' Japan? Even in 1930 it made little sense when Cosenza wrote, for example (page 279, note 341) that the "Wakana Miwosabra" of the text was "better written as . . . Wakana Miwosabra" and

the notes are still quite as full of this sort of nonsense as ever.

It would have been quite possible, at the present state of knowledge of the Bakumatsu period, to bring out a meaningfully annotated and revised edition of the Harris journals. This has not been done in the present "revised edition," which one suspects is less than simply a reprint. Or are the thirty-one lines of high-level diplomatic persiflage by the present American ambassador to Japan, which are clearly a typographical addition to this reprint, the "revisions" for which the title page encourages the reader to look?

Roy Andrew Miller

THE GREAT PULSE

By Mary W. Standlee. Tokyo: Charles E. Tuttle Company, 1959, 192 pp., ¥ 1,300.

This book concerning Japanese midwifery and obstetrics through the ages will be of interest to nurses and doctors as well as layman, for it is a record of folklore, history and medical practice. The author cut short her medical studies to marry a doctor. During her stay in Japan, she became interested in Japanese obstetrics and carried out extensive research for this book, with assistance from several Japanese doctors, librarians and translators. From a large amount of material she has organized the most interesting and important aspects of the subject and presented it in a fascinating way.

The beliefs concerning Yang and Yin, the "Oriental Adam and Eve", influenced medical practices and birth customs. Through the years Buddhism, Confucianism, and Shintoism had an effect on some of these beliefs. Pregnancy was considered a sickness of the blood and the woman was considered unclean. The "strong pulse" in different locations of the body was a major symptom of the "disease".

The Divine Age of Japan begins with the story of two demi-gods, Izanagi and Izanami, who are commissioned to procreate lesser gods for territories

of the earth. Mythology accounts for the beginning of nursemaids and parturition houses, but the *sanba* or midwife is not recognized until about A.D. 717.

As the years go by through the Nara and Heian periods, customs concerning the baby's hot bath, leaning position, and binders are added. In the Kamakura period (1185-1336) the *sanba* and *isha* were "ignorant of clinical mysteries of pregnancy". The time of the birth was important for great emphasis was placed on astrology then. In 1661 an unknown author wrote a treatise called "Midwifery Made Easy" and gave suggestions for special foods and prenatal care, as well as a discussion of midwives, what they should do and the kind of person they should be. At this time they were advised to be nurses and gradually the physicians became interested in obstetrics.

During the Late Edo period, a scientific study of obstetrics began with new methods, measurements, etc. Medical doctors worked with the *sanba* but were not permitted to participate in the formalities and birth customs. Gradually women began to go to the hospitals for their babies, but even today many women have the midwife come to the home.

V. Fulop.

With the Missionary Fellowship

The President's Page

Jim Cogswell and his efficient officers of the FCM have left an enviable record of service behind them in their planning and program for this Protestant Centennial Year's Annual Meeting, a record which will not be easy to equal, much less surpass. It is likewise the desire of your new FCM officers to be of similar service to the total missionary effort in Japan; and this is our invitation for you to bring to our attention any matter that can enrich and strengthen the cause of Christ.

The Annual Meeting at ICU was worthy of superlatives. The University's welcome was generous, and its air-cooled auditorium a delight. Housing was good, and the meals efficiently handled. But the program was unforgettable; searching devotions began the day, and the speakers presented deep insights and clear analyses of the state of the Christian church, historically, currently, and with sobering forecasts about the days ahead. There is hope that the main addresses may find publication, and indeed they are worthy.

The program left us with a deeper appreciation of the brave struggles of the church to make its growth through catastrophe, social stratification, military perversity and cultural entrenchments of established religions. But deeper still, it voiced the open awareness that the growth of the Japanese church is by any standards slower than it ought to be. The question clearly to be faced is how can the church increase its outreach and effectiveness, become more indigenized, and spread a scriptural holiness throughout the land? Just how can a church get out from under the fatigues and shadows of a troubled history?

There are many who feel that the task of the Japanese church is that of renewing itself, and penetrating every level of society with a Christian witness of the brightest intensity and aggressive concern. What are the conditions that can bring the church to this abounding vitality, and how can the church know that it is on the way toward that end? Dr. Horton has reminded us here of Eugene Lyman's three point analysis. First, there must be a revival of precious memories. Let the church recall the early days of holy power and invincible courage, its days of reckless obedience to its Master, with its hurling back of unrighteousness and its fearless dethronement of evil. In this nation, the heroism of missionaries is an ineradicable part of that picture. Secondly, the church must have a vivid awareness of its own present situation, looking clear-eyed at its own short-comings as well as seeing how the current scene needs to be transformed. The missionary helps at this point as one component of stereoscopic vision, providing a means of depth and third-dimension in the analysis. Lastly, the church must have the sense of its own present spiritual possession, that is; it spans backward through the past to the time of its days of strength and power, and over that span comes the same energy and activating spirit that made its early days times of the presence of God. That Spirit is today able to do mighty works as it did of old, it is its present spiritual possession. And here also the missionary, whose greatest contribution is his spirituality, may stand among his Japanese Christian brothers even as a sensitive radar-screen, on which eager eyes will be fastened for the reassuring trace of the Spirit of God moving among them.

We who are missionaries have a great place in the renewal and advance of the Japanese church. Might each of us stand steady throughout our day's of witness.

— W. D. Bray —

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Correction: The book *The Two Empires in Japan* by John M. L. Young which was advertised in the July **JCQ** is priced at 400 yen, not 40 as was stated.